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A PLEASANT SATYRE OR POESIE:

a Satyre Menippized.

Wherein is diſcouered the Catholicon of Spayne, and the chiefe leaders of the League.

FINELIE FETCHT OVER, AND
laide open in their colours.

Newly turned out of French into Engliſh.

PROVERBS 19.25.
Smite a ſcorner, and the fooliſh will be warie, &c.

AT LONDON,
Printed by the Widdow *Orwin* for *Thomas Man*, dwelling in Pater-noſter row at the ſigne of the Talbot.
1595.

A SATYRE MENIPPIZED, THAT IS TO SAY,

a Poeſie, ſharplie, yet Philoſophicallie and
wiſely rebuking vices without regard of perſons.
Touching the vertue of the * Catholicon
of *Spayne*, and concerning the holding
and aſſemblie of the
States of *Paris*.

Anno. Dom. 1594.

*Amongſt the Phiſitions it is a name giuen to medicines, vſed to purge all humours, & here applied to the briberie and other corruptions of the Spanyard.

The Printer of the French Copie to the Reader.

This diſcourſe, touching the aſſemblie of the States of Paris, *and touching the virtue and ſtrength of the Catholicon of* Spayne, *was made and written in the Italian tongue, by a Gentleman of* Florence, *which was at* Paris, *whileſt the Eſtates were held and aſſembled there, of purpoſe (as is to bee ſuppoſed) to carrie the ſame to his Maſter the Duke of* Florence, *that ſo he might repreſent vnto him the wonderfull eſtate of the affayres of* France. *But it fell out, that as he did returne into his countrey, and paſſed by* Amiens *to goe into* Flanders, *his horſe keeper being a Briton borne, and vnwilling to hazard himſelfe in ſo long a voyage, and hauing perceiued that his Maſter was no good Catholike (& yet he gathered it by nothing but this, that he called that* [a] Biarnois *the King of* France) *he gently parted from him, without telling him any thing that grieued him, or that troubled him in his quiet eſtate: and to comfort himſelfe for the keeping and feeding of two horſes, he carried away the better of them, together with the cloake bagge or maile, in which was the originall of the ſayd diſcourſe. But God would haue him taken by certaine religious perſons of* Chaſteauuerd, *and brought before the Maior of* Beauuois, *where he had been declared and taken for a good prize, by reaſon of ſome bootie or bagge of*

[a] He meaneth the King now raigning, who hath this name of Bearne, a coũtrey ſubiect vnto him.

**Doublons found in the maile, but that he ſhewed them an ounce of* Catholicon, *which he carried in his purſe, with ſeuen hallowed graines, and a ſhirt of* Chartres, *which had remained nine daies and nine nights at our Ladies feete vnder the ground, being a preſeruatiue to hinder the batterie of the cannons and artillerie, and to let the taking of the towne either by warre, or by iuſtice. In ſo much that he freely confeſſed that he had forſaken his Maſter, after he knew him to be an heretike by this, that he called the* Biarnois, *King of* France. *Now amongſt the inſtruments or ſtuffe found in the maile, (whereof there was a ſolemne Inuentorie taken and made, in the preſence of the Maior, and of Doctor* Lucain, *the ſuperintendent or ouerſeer of the prizals and pillages) there was found the original or firſt copie of this Italian diſcourſe, which the Maior did not vnderſtand, and therefore praied the aforeſaid Doctor* Lucain, *to tranſlate it into good French. Of which the ſayd Doctor excuſed himſelfe, affirming, that though he had skill well to ſpeake the language of* Rome, *yet he was not able, or knew not to appropriate it to the French finenes or naturalnes of their owne tongue. So that indeede they were inforced to giue it to a certaine little Monke or Frier called* Romipete, *who the next day after did diſrobe and vnapparell himſelfe from his vſuall garments, euen for very haſte that he had to be at* Paris, *at the ſolemne bleſſing & generall proceſſion, which the Legate ſhould make for that ſame holy and Catholike enterpriſe, that* Peter Barriere *of* Orleans *was to doe, & had vndertaken and ſworne it vnto him, namely, to aſſault & murther his Maieſtie at* Melun *Howbeit, it ſo fell out, that the ſayd poore Monk was taken by certaine Gentlemen, and found charged with the ſaid diſcourſe, which ſeemed ſo pleaſant vnto thē, that preſently one of thē turned it into French, & ſo from hand to hand the tranſlatiō of it came euen vnto me, which I haue cauſed to be printed, as well to relieue from paine ſuch as are curious to behold all newes or nouelties, as to prouoke thē that yet lāguiſh vnder the yoke of that tyrānie: for they muſt needs be rotten & infected lepers indeed if they feele not this pricking goade, & doe not at the leaſtwiſe ſend forth ſome groanes for their libertie, that is readie to yeeld vp or dye.* Farewell.

*He meaneth as I take it, double piſtolets: ſure I am it is ſome Spaniſh coyne.

Groſſe & palpable ſuperſtition, beleeue it who will.

Robbers pretend right.

Better a bad one then none at all.

Deuotiō good enough for ſo bad an action.

THE VIRTVE OR STRENGTH OF THE CATHOLICON.

BEcauſe that the Catholique States, not long ſithence held, and aſſembled at *Paris*, are not States by the douzzen, as wee may ſay, or common and accuſtomed, but haue ſomething in them very rare and ſingular aboue all the reſt, which as yet haue euer been held in *France*, I haue thought I ſhall doe a worke pleaſant to all good and zealous Catholiques, and ſeruing much to the edification of faith, to ſet downe by writing the ſumme thereof, which is as it were ſome *elixir, or quinteſſence abſtracted and drawne, not onely out of the orations, but alſo from the intentions and pretentions of the principall perſons, that plaide their parts vpon this ſcaffolde or ſtage. But becauſe both the prouinces appoynted and ſummoned long time before, and their aſſignatiõs alſo were ſundry times made fruſtrate by the white ſcarfe ſouldiers, who croſſed the waies of the deputies, that they could not paſſe, nor aſſemble themſelues at the day ſet, the aſſemblie indeede was not ſo great, as ſome did hope and deſire it might haue been. And yet notwithſtanding there were founde in it, very notable & famous officers, who nothing at all gaue place, for the length and greatnes of their beards, and the burlines of their

*An Arrabian worde, and expounded by that which followeth.

Hee meaneth the Kings forces, who did commonlie weare white ſcarſes.

Goodly things to commend men to the counſell of Eſtate.

their bodie or corps, to the ancient Peeres of *France*. And among them, there were three at the leaſt, of verie good knowledge & marke, that did weare coyſes, after the catholique manner, and one that did weare the great hat, and very ſeldome put it off. Which things the Politikes (who yet in *Paris* are more than ſixteene,) tooke in the worſt part, and ſaide, that the three that did weare coyſes, were ſcuruie and ſcabbed, and he that did weare the great hatte, had a head like the Poet *Æſchilus*, in ſo much as their common ſpeech was, that in the ſaid Eſtates, there was none but three ſcuruie or ſcalled perſons, and one that was pilled or balde: and if the Inquiſition of *Spayne* had been in good time brought in, I ſawe more than fiue hundred of them (what ſay I fiue hundred?) yea fiue thouſand, which by their blaſphemies deſerued nothing leſſe, then the colling and imbracing of the preſident *Briſſon*. But the lot fell not vpon any of them, but vpon a certaine poore miſerable man, an Aſſe leader, who to haſten forward his miſerable dullard altogether wearied and tyred, with blowes and burthens, ſpake with a very high and vnderſtandible voyce, theſe offenſiue and blaſphemous words, *Let vs go (groſſe Iohn) to the Eſtates*: which wordes being taken, at the pond head, as wee ſay, and ere euer they were fully fallen, by one or two of the number of the foure ſquared Cuba, and brought to two Inquiſitors or Promoters of the faith, namely, *Michault*, and *de Here*: this blaſphemer was holilie and Catholikelie condemned to bee beaten and ſcourged naked with rods at his Aſſe tayle thorowe all the foure corners or quarters of *Paris*: which was an infallible prognoſtication, and a very famous and plaine prelude, to teſtifie to all the people that were aſſembled for that ſolemne action, that the proceedings of all the orders and States ſhould be full of iuſtice and equitie, as the ſayd iudgement it ſelfe, which was the ſcantling of the great peece of the iuſtice of the Eſtates that were to come.

That is bald, as his was, reade the hiſtorie.

A holie houſe.

He meaneth the fauourits of Spayne.

A ſcabbed horſe good enough for a ſcalde ſquire.

But whileſt men were making preparations and ſcaffolds in the *Louvre*, (the ancient temple and dwelling place of the Kings of *France*) & while they were looking for the Deputies of all quarters, who from moneth to moneth ſhould come thether, with ſmall noyſe, and without pompe or ſhew of traine, as men were wont to doe in old time, before the pride and corruption of our fathers had brought in ryot & vicious ſuperfluitie, there were in the Court of the ſayd *Louvre*, two craftie Iuglers or Apothecaries, the one a *Spanyard*, and the other a *Lorrain*, which it would haue done a man meruailous much good to ſee them vaunt their drugges, and to play their iuggling trickes all the liue long day before all thẽ that would go to ſee them, and that without paying any thing. The Spaniſh Iugler or Apothecarie was very pleaſant, and mounted vpon a little ſcaffold, playing rex, as we ſay, or ſhewing his knacks and iugling tricks, and keeping the bancke or ſeate, much like to many of thoſe that a man may ſee at *Venice* in the place of S. *Marke*. Vpon his ſcaffold there was tyed or ſet vp a great skinne of parchment written in diuers languages, and ſealed with fiue or ſixe ſeales, of golde, of lead, and of waxe, with certaine titles in letters of gold, hauing therein theſe wordes: *Letters touching the power of a certaine Spanyard, and of the meruailous effects of his drugge called Higuiero of Hell, or a Catholicon compounded.* The ſumme of all this whole writing was, that this treacle maker, the young ſonne of a certaine Spanyard of *Grenado*, baniſhed into *Africke* for Mahometiſme, the Phiſitian of *Ceriffa* (who made himſelfe King of *Marroco*, by a certaine kind or ſort of Higuiero) his father being dead came into *Spayne*, cauſed himſelfe to bee baptized, and put himſelfe to ſerue at *Tolledo*, in the Colledge of the Ieſuites there: who hauing learned that the ſimple Catholicon of *Rome* had no other effects but to build vp ſoules, and to cauſe ſaluation and bleſſednes in the other world only, being wearie of ſo long a terme or time,

Pomp enough for ſo paltrie a meeting.

The French word ſignifieth ſuch as play legier de maine, and vſe ſleights to deceiue mens ſights, and bringing drugs out of farre countreys, would perſwade mẽ the excellencie of them by receiuing them themſelues.

He meaneth the Cardinall of Plaiſance power Legantine from the Pope.

A fit inſtrument for the Pope and the Spanyard.

tooke counſell and was aduiſed by the counſell of his fathers will or teſtament, to ſophiſticate this Catholicon ſo well, that by meanes of handling of it, of remouing and ſtirring of it, drawing it thorow a Limbecke or Stillatorie, and bringing it into powder, he made thereof, within that Colledge, ſuch a ſoueraigne electuarie, as ſurpaſſed all the Philoſophers ſtones of what ſort ſoeuer, the proofes and triall whereof alſo were diducted and layd out by fiftie articles, ſuch as inſue hereafter.

A word much vſed amongſt Phiſitians, Apothecaries and Diſtillers.

That is a ſoueraigne and choyſe thing.

I.

That which that poore vnhappie Emperour *Charles* the fift could not doe with all the vnited forces and all the cannons of Europe, his braue ſonne *Dom Philip*, by the meane of this drugge, hath been able to performe it, ſeruing himſelfe therein but with a ſimple Lieutenant ouer twelue or fifteene thouſand men at the moſt.

The principall of Dame Venus Knights.

II.

That if this Lieutenant haue of this Catholicō in his Enſignes & Cornets, he wil enter without giuing blow into a kingdome that is enemie vnto him, & the people there will meete him, and will goe before him with croſſes & banners, Legats and Primats. And though he deſtroy, rauine, vſurpe, murther, and ſacke all: yea though he carrie away, rauiſh, burne, and make all a wilderneſſe, yet the people of the countrie will ſay: *Theſe are our people, theſe are good Catholikes: they doe this for peaceſake, and for our mother holie Church.* Let a King (who is a ſluggard and keepeth at home) but aſſay and endeuour to affine or trie this drugge in his Eſcuriall, & write but one word to father *Ignatius*, (the ingroſſer and cloſe keeper of this Catholicon) he will finde him out a man who (his conſcience kept ſafe, or as wee ſay, with a ſafe conſcience) will murther his enemie, whom hee was not able by force of armes to vanquiſh in twentie yeares.

And into what towne will not an Aſſe laden with golde pearce?

Witneſſe the Weſt Indies, and the Low Countreys.

The name of his place or houſe at Madrill.

III.

If this King purpoſe to aſſure his Eſtates and territories to his children after his death, and to inuade another mans kingdome with ſmall expenſes, let him write but one word thereof to *Mendoza* his Ambaſſador, or to father *Commolet*, and that beneath in his letter he write with Higuiero of hell, *I the King*, they will furniſh him with ſome one religious Apoſtata or other, who will goe vnder ſome godly ſhew, as a Iudas, to murther and that in colde bloud, a great King of *France*, his brother in law, in the middeſt of his Campe, without any feare of God or man. Nay they will doe more, they will canonize that murtherer, and place that Iudas aboue S. Peter, and wil baptiſe this prodigious and horrible miſdoing or offence with the name of a blow or a ſtroake from heauen: and the goſſips at this baptiſme ſhall be Cardinals, Legates and Primates.

It is againſt the order of the Alphabet to ſet a lier before a Ieſuite.

He meaneth Henrie the 3.

Worthie fruits of a right religion.

IIII.

Let a great and a mightie armie, of pitiful, and yet feared and renowmed Frenchmen, be prepared and made readie to aduenture honorablie, or to do well for the defence of the Crowne and countrey, and to reuenge ſo fearefull an aſſault and murther, let them caſt in the midſt of this armie but halfe a dramme of this drugge, it will benumme all the armie and ſtrength of theſe braue and noble warriors.

A ſtrange metamorphoſis, but yet no vntrue tale.

V.

Serue for a Spye in the Campe, in the trenches, at the cannon, in the Kings chamber, and in his councels: yea, though men knowe you for ſuch a one, yet if you haue taken in the morning but one graine of Higuiero, whoſoeuer ſhall taxe, reproue, or accuſe you for it, ſhall be taken for an Huguenot, or a fauourer of an Heretike.

A ſound iudgment.

VI.

Fight and play on both ſides, as we ſay, be vnfaithfull and traiterous, yea ſo farre that you touch and take the kings coyne, to make warre euen againſt himſelfe alſo: be not grieued any whit at all for ſo vngracious a deede: practiſe with the enemie, &c. yet if you glew your ſword within your ſcabberd with this Catholicon, you ſhall be taken to be a very good man.

VII.

Will you be an honorable ſcoffer and newter, cauſe your houſe in euery part to be painted, not with the late *S. Anthonie*, but with the croſſe of Higuiero, and behold you ſhall be exempted from armour, proclamation, proſcription, &c.

VIII.

Haue about you but halfe an ounce weight of this Catholicon, you neede no more ſtrong or auaileable paſſeport to procure you as good entertainment, and to be as well welcome to *Tours*, as to *Mante*, to *Orleans*, as to *Chartres*, to *Compaigne*, as to *Paris*.

These are leaguer townes.

IX.

Be acknowledged and taken for the penſionarie or feed man of *Spayne*, ſeeke priuate profite, betray, change, ſell, barter, diſioyne and ſet Princes at iarre, ſo you haue one graine of Catholicon in your mouth, they will imbrace you, and will enter into as great diſtruſt againſt very faithful and ancient ſeruitors, as againſt Infidels and Huguenots, how free and faithful Catholikes ſoeuer they haue alwaies been before.

Strange effects

X.

Though al goe from euill to worſe, though the enemie aduance his purpoſes and practiſes, and departeth not from peace, but the better to bring in againe & aſſault it, conſidering the goodly ſhewes that men make him: though the Catholike Church it ſelfe runne at randon, as we ſay: though there be peruerting of all order, eccleſiaſticall or ſecular, through default of ſpeaking good French, doe but cloſely and cunningly ſowe a little of Higuiero thorowe the world, no man will regarde what you ſay or doe, nay, no man dare ſpeake of it, fearing leaſt he ſhould be accounted a Huguenot.

A ſmall matter to moue ſuch ſtirres.

XI.

Make your ſelues Cantons, and inſtall your ſelues tyrannouſly in the Kings townes, euen from *Newhauen* to

Meziers, and from *Nantes* euen vnto *Cambray*: be a villaine, a runnagate, or traytor: obey neither God nor the King, nor the law, haue notwithſtanding thereupō in thy hand a little of this Catholicon, and cauſe it to bee preached or commended in your canton or towne, you ſhall be a great and catholike man.

XII.

Haue a diſhoneſt and ſhameles face, and a bliſtered forehead, as haue the vnfaithful Iailors of *Pontheau de mer* and *Vienne*: rubbe your eyes but a little with this diuine or heauenly electuarie, you ſhall be taken and reported to be a very honeſt and rich man.

For euill example, as we ſay.

XIII.

If a Pope, as for example *Xistus* the fift, doe any thing againſt you, you ſhall bee permitted, and that without hurting the conſcience, to execrate, curſe, thunder out againſt him, yea to blaſpheme him, ſo that there be in your incke neuer ſo little of this *Higuiero.*

Papiſts againſt the Pope.

XIIII.

Haue no religion, mocke in ſport and as much as you will the prieſts and ſacraments of the Church, and all law both Gods and mans: eate fleſh in Lent in deſpight of the Church, you neede no other abſolution, nor better pardon, then halfe a dramme of this Catholicon.

XV.

Would you very quickly become a Cardinall? rubbe one of the hornes of your cap with *Higuiero*, it will become red, and you ſhall be made a Cardinall, though you were the moſt inceſtuous and ambitious Primate of the world.

An eaſie ſtepping ſtone to promotion.

XVI.

Be thou for any thing as guiltie of death as Mothe Serrant: be conuicted for coyning and counterfeiting money as Mandreuille, be a Sodomite as Senault, a wicked perſon as Buſſie, an Atheiſt and vngratefull as the Poet of the Admiraltie, waſh thy ſelfe with the water of *Higuiero*, behold thou art become an vnſpotted lambe, and

A meruailous chaunge, yea contrarie to all reaſon and religion.

a piller of the faith.

XVII.

Let any ſage Prelate or Counſellor of the eſtate being a true Catholike Frenchman, thruſt in and oppoſe himſelfe againſt the woluiſh or foxiſh enterpriſes of the enemies of the ſtate, ſo you haue a graine of this Catholicon vpon your tongue, you ſhall be permitted to accuſe them, yea to haue a will and deſire (ſo long as God will let you alone) to let religion periſh and decay, as it doth in England.

God make it to proſper euerie where, as there, & there and elſewhere better, as he ſhall ſee good. They are good by excellencie, or in the ſuperlatiue degree.

XVIII.

Though ſome good preachers, not able to teach children, doe goe out of the rebellious townes, to ayde the ſimple people elſewhere to arme themſelues, if he haue but a corne of *Higuiero* in his cowle or hood, he may very well and ſafely returne backe againe.

XIX.

Let Spayne ſet his foote vpon the throate of the honour of France: let the Lorraines ſtriue to take or robbe rather the lawfull inheritance from the Princes of the bloud royall, let them debate and diſcourſe vpon their owne, no leſſe furiouſly then ſubtilly, and affirme that the Crowne is their owne, vſe but thereupon a little of this Catholicon, and you ſhall perceiue that men will more meruaile to ſee ſome queſtion out of ſeaſon moued, concerning a Biſhops cope, or about Pleſſis monument, then to trauaile with oares and ſailes, as they ſay, to make ſottiſh and fooliſh tyrants, that tremble for feare, to forgoe or let looſe their pray. This is almoſt the halfe of the articles, which the whole writing of the Iugler or Apothecarie of Spayne did containe, time ſhall cauſe you ſee the reſidue.

XX.

As concerning the Iugler or Apothecarie of Lorraine, hee had but a ſmall or little ſtoole before him, couered with an old napkin, and aboue a Larkes voyce or call on the one ſide, and a boxe on the other ſide, full alſo of Catholicon, whereof notwithſtanding he ſold very little, becauſe it began to ſmell, lacking the moſt neceſſarie ingredient, that is to ſay, gold, and vpon the boxe there was written, *Fine Galamathias, otherwiſe named Catholicon, compounded or made for to heale the Kings euils.* This poore Iugler or Apothecarie, did not liue by any thing but by this occupation, and he was almoſt dead for cold, although he were clothed or couered with a cottage or caban furred all of ſkinne, whereupon the pages called him Monſieur de Pelleue. And becauſe the Iugler or Apothecarie of Spayne was very flatteratiue and pleaſant, they called him Monſieur de Plaiſance. Indeed this mans drugge was very soueraigne: I haue ſeene that it hath healed Monſieur d'Aumale Countie of Boulongne, of the yellow iaundiſe, whereof he languiſhed. The Poet of the Admiraltie was thereby healed of the itch, wherewith he was gnawne euen vnto the bones. The Regiſter Senault of the bloudie flixe: and more then ten thouſand zealous or hot Catholikes of the high or great euill of the heart, and a hundred thouſand that were readie to dye in Chartres, and pining away, without this *Higuiero.* And if the Iailor of Vernueil had in time & place had of this drugge, he had well paſſed or eſcaped the crueltie of S Romain of Roan. Monſieur du Maine taketh of it euery day in a poſſet of aſſe milke, to heale the moſt diſloyall and wicked hickcock of the world. The Duke of Sauoy took alſo of it, to heale him of his greedie appetite & yet gluttonie therewithal, but he vomited al vp againe poore man. There are worſe Saints in Bretaigne, then the Catholike ſeruant of Monſieur de Fontaines gouernour of S. Malo, who cut his maſters throat in his bed, by meanes of two thouſand crownes, for our mother holie Church. The deuout Chriſtian is by the baſe Bretons eſteemed a ſecond S. Yues, becauſe he is neuer vnfurniſhed of *Higuierb* and Catholicon. To be ſhort, all the caſes reſerued in the bull, in the Lords Supper, are purely and plainly abſolued by this Catholike, Ieſuiſticall, and Spaniſh quinteſſence.

He alludeth to both the Cardinals, Cardinall de Plaiſance, being for Spayne, & de Pelleue for the Guiſes.

Strange diſeaſes healed by ſtrange medicine.

If worſe can be.

That is they that dwell in baſe Bretaigne.

A SHORT SVMME OF THE ESTATES of Paris, called together the tenth of Februarie 1593. *and drawne out of the notes and remembrances of the Ladie of* la Lande, *otherwiſe called* Bayonnoiſe, *and out of the ſecret talkings and ſpeeches that paſſed betweene her and the father* Commelaid.

Monſieur the Duke of Mayenne, Lieutenant of the eſtate and Crowne of France, the Duke of Guiſe, the Conſtable d'Aumale, the Countie of Chaligny, Princes of Lorraine, and the other deputies of Spayne, Flanders, Naples, and other townes of the vnion, being aſſembled at Paris, being found amongſt the eſtates called together thither on the tenth of Februarie 1593. would that before they began ſo holie a worke, there ſhould bee kept a proceſsion, like vnto that which was plaied in the preſence of Monſieur the Cardinal Caietan, which was almoſt as ſoone done as it was ſayd. For Monſieur Roze not long ſince Biſhop of Senlis, and now the great Maſter of the Colledge of Nauarre, and Rector of the Vniuerſitie, cauſed the morrow after, and that by his moſt ancient Bedle, or ſtaffe bearer, both furniture and perſons to be prepared therefore. Now the proceſsion was on this manner. The foreſayd Doctor Roze, leauing off his Rectors hood, tooke his Maſter of Arts gowne, with a camaile and a linnen garment, and a tippet vppermoſt: his beard and his head were new ſhauen, his ſword by his ſide, and a pertiſane on his ſhoulder. The Curats, Amilthon, Boucher, and Linceſter being ſomewhat more ſtrangely armed, made the firſt ranke, and before them marched three little Monkes and nouices, their gownes or frockes being truſſed vp, hauing euerie one a head-peece on their heads, vnder their hoodes or cowles, and a target hanging at their necke, in which were painted the armes and deuiſes of the ſayd Lords. Maſter Iames Pelletier, curat of S. Iames, marched on the

A good proceſsion where the diuell beareth the croſſe.

Holy men, holie matter.

one ſide,one while before, another while behinde, clothed with violet, in a ſouldiers ſcholaſticall attire, his crowne and his beard were new ſhauen, he had a coate of maile vpon his backe,with a rapier and a dagger,and a halberd vpon his left ſhoulder,after the manner of a Serieant of a band,who did ſweat,pant and breathe,to place euery man in his ranke and order. Afterwards there followed three by three, ſome fiftie or threeſcore religious perſons, as well Franciſcane Friers, as Iacobins, blacke Friers, hoodded Friers, Minimes, bon hommes, Feuillants, and others all couered with their cowles and habits,buckled and armed,according to the ancient catholike faſhion,and according to the manner of the Epiſtles of S.Paul. Amongſt the reſt there were ſixe Capuchins, or blacke Iacobine Friers, hauing euery one a morraine on his head,and vpon the ſame a cockes feather,cloathed alſo with coates of maile, their ſword girt to their ſide vpon their habits,one carrying a ſpeare,another a croſſe, the one a ſword, the other a harquebuze,and the other a croſſebow,all ruſticall and clowniſh thorough Catholike humilitie: all the reſt almoſt had pikes,which they did oftentimes ſhake, for want of better paſtime, ſauing a fueillant Prior which was lame,who armed all vpon the bare,aſſayed to make roume with a two handed ſword, and a battaile axe at his girdle, his Portuiſe hanging behinde, and he made a goodly ſhewe vpon one foote,turning as it were a little mill before the Ladies. And at his taile there were three Minimes or Friers all in one array or apparell,that is to ſay,euery one of them hauing vpon their habits a plate or armour of carraies or proofe, & the hinder part diſcouered or vnarmed,a ſallet on their head, and a ſword and a piſtoll at their girdle,and euery one a harquebuze a crocke, without forke or ſtay for it. Behind was the Prior of the Iacobins,very well appoynted, drawing a bowed or crooked haldberd after him,and armed lightly or ſleightly, as one in a dead pay. I could not perceiue either Charterhouſe Monkes or Celeſtins

Much.

that were excuſed or exempted from this trafficke or buſines, but all theſe went forward and marched in much good order, I meane Catholigue, Apoſtoligue, and Romaine, and they ſeemed to be the ancient Cranequiniers of France. They ment as they paſſed by to ſalute them with a volley or peale of ſhot: but the Legate forbad them that, for feare leaſt ſome ſuch miſchance might happen to him or ſome of his, as did to Cardinall Caietan. After theſe goodly fathers, there marched the foure ſorts of begging Friers, which were multiplied and increaſed to many orders, as well eccleſiaſticall as ſecular: after, the pariſhes: then the ſixteene great perſons of Paris foure and foure together, reduced to the number of the Apoſtles, and attyred like them that play at Corpus Chriſt-tide. After them marched the Prouoſt of the Merchants, and Sheriffes or Aldermen, arraied with diuerſitie of colours: afterwards the Court of Parliament, ſuch a one as it was: the Italian, Spaniſh and Wallon gards of Monſieur the Lieutenant: afterwards a hundred Gentlemen newly aduanced by the holie vnion: and after them certaine old ſouldiers of the brotherhood of Saint Eloy. There followed afterwards Monſieur the Biſhop of Lyõ, and that very ſweetly: the Cardinall of Pelue, very humblie: and after them Monſieur the Popes Legate, a very mirror of perfect beautie, and before him marched the Deane of Sorbonne, with a Croſſe, vpon which hung the buls of his power. Alſo there came Madam de Nemours, repreſenting the Queene Mother, or the grandmother (but that is doubtfull) of the King that ſhould be, and there bare vp her taile, or (if we ſhould ſpeake courtlike) her traine, Madamoiſelle de la rue, the daughter of that noble and diſcreet perſon, Monſieur de la rue, heretofore a cutter of garments, or a tailor, dwelling vpon S. Michaels bridge, and now one of the hundred Gentlemen and Councellors of the eſtate of the vnion: and then followed Madame the Dowagir of Montpenſier with her greene ſcarſe, which was very foule with much vſing

Wiſe enough to looke to himſelfe.

Leane like locuſts.

Belike ſome of them were dead, or els they were foure more, but not to the courſe of their conuerſation.

Such cuppe, ſuch couer.

Great praiſes.

Honorable attendance.

of it, and Madame the Lieutenant of the eſtate & crowne of France, waited vpon with the Ladies of Belin, and of Buſſie the Clerke. Then Monſieur the Lieutenant ſet forward and cauſed himſelfe to bee ſeene, and before him two Heraults furred with Hermines, and at his ſides two Wallons carrying coates of armes very blacke, all beſet with the red croſſes of Lorraine, hauing before and behind, a deuiſe in imbroiderie, the bodie whereof repreſented the hiſtorie of Phaeton, and the poeſie was this: *In magnis voluiſſe ſat eſt:* that is, in great matters it is enough to haue a will. As ſoone as they were come in this apparell and order into the Chappell of Bourbon, Monſieur the Rector Roze, putting off his halfe cowle, or tippet, as alſo his ſword and partiſane, went vp into the pulpit, where hauing prooued by good and forcible arguments, that this was the time, wherein all ſhould go well with them, propounded vnto them one godly, expedient and profitable way, to put an ende to the warre within ſixe moneths at the furtheſt, reaſoning thus. In France there are ſeuenteene hundred thouſand ſteeples or churches, whereof Paris is accounted but for one alone: now take out of euery church one catholike man to be a ſouldier, and to goe to warre at the charges of the pariſh, and let the monies be managed by the Doctors of Diuinitie, or at the leaſt by certaine Graduats to be named, we ſhal make twelue hundred thouſand fighting men, and fiue hundred thouſand pioners. Then al the aſſiſtants or companie were ſeene to leape for great ioy, and to crie, O ſtroke or blow from heauen. Afterwards he did liuelie exhort them to warre, and to die for the Lorraine Princes, yea and if neede were, and rather then faile, for the moſt Catholike King: and this he did with ſuch earneſtnes and vehemencie, that hardly could they reſtraine his regiment of Friers, & tutors, or ſchoolemaſters, that they had not preſently runne to take the forts of Gournay, and S. Denis, but they were reſtrained and kept backe with a little holie water, as men quiet and pacifie flyes & bries

Phaetons ſtorie fit for this proceſſion.

As well as he could.

Soone ſayd.

They neede many for ſo great vnderminings.

A ſtrange power in ſo ſimple a meane.

with a little duſt. After this Monſieur, the pulpit man ended with this concluſion, *Bleſſed are the poore in ſpirit, &c.* The ſermon being finiſhed, Maſſe was ſung in a high note, by Monſieur the moſt reuerend Cardinall of Pelue: at the end whereof the chanters & ſongs men did thunder out this verſe: *How beloued are thy tabernacles, &c.* Then all thoſe that were to bee of the aſſemblie, accompanied Monſieur the Lieutenant to the *Louvre*, the reſt did confuſedly withdraw themſelues, ſome hither, ſome thither, euery one to himſelfe or his owne.

But he & they were none of them.

If a man knew them.

No meruaile where there was ſuch a cōfuſed troupe.

The peeces of the Tapiſtrie, wherewith the hall for the Eſtates was hanged.

BEfore I ſpeake vnto you, touching the ceremonies, and the order of the ſeates of the ſayd Eſtates, it ſhall not be beſides the purpoſe, to portraite and figure out vnto you the diſpoſition and order of the hall where the aſſemblie was to be kept. The carpenters worke, and the ſcaffoldſhip for the ſeates, was altogether like to that of the eſtates which were held at Troyes, in the time of Charles the 6. at the inſtance & purſuit of the K. of England & the Duke of Burgundie, when Charles the 7. the Dolphin, and true heire of the Crowne of France, was degraded by the ſayd eſtates, & declared vncapeable to ſucceed in the kingdome, & he and all his adherents and fauourers excommunicated, aggrauated and reaggrauated, bels ſounding, and candles put out, afterwards baniſhed (howbeit but for a ſeaſon). But the tapiſtrie wherewith the ſayd hall was hanged, being twelue peeces or thereabout, ſeemed to bee made in our age, and plainely wrought, yet richly garniſhed, in the vpper border, and the cloath or chaire of eſtate, vnder which Monſieur the Lieutenāt ſhould ſit, was of the ſame. At one of the ſides and parts of the cloath or chaire of eſtate, there was liuely repreſented one Sertorius, apparelled after the French faſhion, amongſt the Spanyards, asking counſel of a hind appointed thereto, from which he he ſaid, he vnderſtood the

A pretie, though not ſo right a reſemblance.

Or as we ſay, with booke bell & candle.

the will of the gods.On the other coaſt or ſide there was the ſhape of Spartacus,making his oration to an armie of ſlaues,whom he had cauſed to be armed and to reuolt againſt the Romane Empire. In the third there was the portraiture of the foreſayd perſon,hauing a torch in his hand,and came to ſet fire on a temple : & at the neather part of the ſame ſide,there was written, *If I cannot by water,by ruine I will quench.* The fourth could not be ſeene by reaſon of the obſcuritie or darknes againſt the ſhewe of it.On the head and below the ſayd cloath or chaire of eſtate,there was a crucifix,according to the preſent ſtãpe of Paris, hauing the left hand tied to the croſſe,and the right hand free or vnbound,holding in it a naked ſword, about which was written this ſaying, *Vpon thee,and vpon thy bloud.* Without the three coaſts or ſides,and before, there were the falles of Icarus and of Phaeton,very well wrought, and it made a goodly ſhew to ſee the ſiſters of this young fellow,by metamorphoſis,to be turned into popular trees, one of which, who had broken her hippe in running to ſuccour her brother, did naturally & liuely reſemble the Dowager of Montpenſier , all her haire hanging about her eares.

New things beſt pleaſe.

The firſt peece of tapiſtrie nigh to the cloath or chaire of eſtate,was the hiſtorie of the golden calfe,as it is deſcribed in the 32.chap.of Exodus, where Moſes and Aaron were there repreſented by King Henry the 3. lately dead, and Monſieur late Cardinall of Bourbon : but the golden calfe was the figure of the late Duke of Guiſe, lifted vp on high and adored by the people: and the two tables ſignified the fundamentall law of the Eſtates of Blois, and the Edict of Iulie made in the yeare 1587. and in the lower part of the peece theſe wordes are written, *In the day of vengeance I will viſite euen this their ſinne.*

Some fitnes in theſe repreſentations or expoſitions.

The ſecond peece was a great countrie as it were of diuers hiſtories both old & of this age,diſtincted and ſeparated one of them from another, and notwithſtanding very wittily referring themſelues to the ſame perſpectiue. In the vpper part of it there was to bee ſeene that goodly entrance by night, which Iohn Duke of Burgundie made into Paris, and when the Pariſiens cryed Chriſtmas from the feaſt of all Saints. At one of the corners was Harelle of Roan, where a Merchant called le Gras, that is, groſſe or fatte, was choſen King by the common people. At the other corner were the Iacke men of Beuoiſin, with their Captaine Guillaume Caillet: at the corner below were the pretie pigges or hogges of the league of Lions; and at the other corner were the noble acts of the ancient Maillotins, vnder theſe Captaines Simonnet Caboche, and Iacques Aubriot, the Kings of Buchers and Pillers, and the whole in men cut ſhort and ſeruing for nothing but for the countrey. But at the bottome and in the midſt of the peece there were expreſſed by figure and liuely ſet out the barricados of Paris, where men might behold a King (who was ſimple, plaine, and a good Catholike, and who had done ſo many good turnes, and giuen ſo many priuiledges to the Pariſiens) to be driuen out of his owne houſe, and beſet on all ſides with tunnes and barrels to take him. There were repreſented alſo diuers braue ſtratagems, or warlike deuiſes, of the Sirs or Knights, who did leade Tremont, Chaſtigneray, Flauacourt, and other rammers of the pauement (we call them pauiers) to the place of honour: and in the loweſt part of the ſayd peece were written theſe foure verſes:

A good choiſe and a meet mã for that place.

Meet men to manage ſuch matters.

Iupiter with his tunnes or fats
Doth bring vs good and ill alſo:
But by theſe new vpſtarts he doth
The whole caſt downe and ouerthrowe.

The third peece contained the hiſtorie of Abſalom, that with barricados diſtreſſed his father, and draue him out of the citie of Ieruſalem, hauing by vnworthie entertaining and making much of, gained and corrupted the moſt baſe and beggerly porters of the common people.

Afterwards there was ſhewed the puniſhment that he receiued therefore , and how Achitophel his wicked counſellor, did accurſedly finiſh his daies: all the faces and countenances approchednigh vnto,or were like to ſome of the ſayd Eſtates: and there were eaſily knowne the Preſident Ianin,Marteau,Ribault,& others,to whom the late Duke of Guiſe made ſo many goodly ſhewes in the aſſemblie of the Eſtates at Blois: alſo there were ſeene Choulier, la Rue, Pocart, Senault,and other butchers,and horſe courſers,euen as baſe and low as dikeclenſers,and kennell rakers,all people and perſons of honour in their occupations,which the foreſayd dead martyr did kiſſe on their mouthes for zeale of religion.

Faire words make fooles faine.

The fourth repreſented in groſſe the feates of armes of the murthers done in old time and in our age alſo, otherwiſe called Bedouins and Arſacides, who feared not to goe and kill,euen in the chamber and in the bed,thoſe whom their imagined Prince Aloadin , ſurnamed the olde, of ſixe or ſeuen mountaines, ſhould commaund them. Amongſt others there were two very apparant figures, the one of a certaine Countie of Tripoli, murthered by a Sarazin, zealous of his religion, whileſt he kiſſed his hands : the other of a King of France and Poland, trayterouſly ſtriken with a knife, by a wicked Monke or Frier, yet pretending zeale vpon his knees, preſenting vnto him a letter ſent him: and vpon the forehead of the ſayd Monke or Frier, there was written in great letters, the tranſpoſition of the letters of his name, Frier Iames Clement, IT IS HEL THAT HATH CREATED ME.

It ſeemeth to me he meaneth the Pope, or ſome that hold that part.

In the fift men might behold the battaile of Senlis, where Monſieur d'Aumale was made Conſtable, and had giuen him for his labour, the winged and hot ſpurres by Monſieur de Longueville, a politike Prince, and an arme of yron by la Nouë and Givry his ſuffragan. About the ſame were written theſe verſes, by foures, as we ſay, or one foure after another.

IF Nature giueth to euery one
Feete to ſuccour them from fall:
Feete ſaue the man, and he
Needes but to runne well withall.
This valiant Prince d' Aumale
Though he runne full well in breath,
And though that he did loſe his maile,
Yet could he not ouerrunne death.
They that were of his traine
Did not ſleepe in any place,
Sauing by their happie flight
Of their doublets the fine caſe.
When the barricade is ope,
For feare of blame to come,
Tarrie not, I ſay, behind:
It needes but well to runne.
To runne is worth a crowne:
Runners, men honeſt are:
Tremont, Balagny, and Congis
The ſame can well declare.
To runne well is no vice:
Men runne to get that is aught:
It is an honeſt exerciſe:
A good runner was neuer caught.
He that runnes well is able man,
And hath God for his ſtay:
But Chamois and Meneuille
Did not runne enough away.
Oft he that doth abide
Is cauſe of his owne paine:
But he that fleeth in good tide
Perhaps may fight againe.
Its better to fight with feete
To riue the aire and winde,
Then to be killed and beaten
For comming ſlow behind.

He that in life hath honour,
Should therefore death ſure ſhunne:
When out of life he goeth
There needes but well to runne.

And at the corner of the ſayd peece, there was to bee ſeene Pigenat in his bed, ſicke, inraged, mad, and furious, with this fortune, and waiting for an anſwer of the letter, which he had written and ſent in poſte, to Madame Saint Genevieſue, a very good Frenchwoman, if euer there were any.

In the ſixt was painted out the miracle of Arques, where fiue or ſixe hundred diſcomforted & weake men, readie to paſſe the ſea and to ſwimme, nodded their heads at them, mocked them, and put to flight, by the inchantments of this Biarnois, twelue or fifteene thouſand Rodomonts, renders of ſmall ſhips, and eaters of yron chariots. And which was the goodlieſt thing that could be to be ſeene, the Ladies of Paris were in the windowes, and others which had kept place tenne daies before in the ſhops and working houſes of S. Anthonies ſtreete, to ſee this Biarnois brought priſoner in triumph, bound, wheras he came decked with iewels, & (as he gaue it thẽ) beautifull alſo, becauſe he came in another habit or kind of apparell by the ſuburbs of S. Iaques and S. Germaine.

He meaneth the Duke du Maynes forces, who bragged as much as euer did he.

The ſeuenth contained the battaile of Ivry la Chauſſee, where a man might haue ſeene the Spanyards, Lorrains, and other Romiſh Catholikes in mockerie, or otherwiſe, to ſhew their bare breech or taile to the Malheuſtres, and the Biarnois altogether heate, who with his bridle abated, carried the vnion behind him on horſebacke. There a man might well haue ſeene Monſieur the Lieutenãt curſing the hindermoſt, & leauing the Countie d'Aiguemõt for pledges, & being deceiued with more then the moitie of the iuſt priſe, to run away vpõ a Turkie horſe, & to get Mante by a wicket or poſterne gate, and to ſay to the inhabitants in a very lowe note or voyce, *My friends, ſaue me and my people: all is loſt, but the Biarnois is dead.*

Thoſe that tooke part with the king.

Aboue all it was a wonderfull pleaſure, there to ſee them wiſely to make an Inuentorie of his coffers and cheſts, and to ſee them alſo religiouſly to reach out of his coffer and to ſpread abroad the ſtandard of the faith, wherein was painted a Crucifix vpon blacke taffeta, with this inſcription, *Chriſt being guide*, ſuch a one as a man may ſee hanging in the Church of Mante. This, good Chriſtian people, is that ſtandard which ſhould haue ſerued for a golden flanke, for the Kings ſucceſſors in time to come, if the cord had not broken. At the corner of the ſayd tapiſtrie, there was a daunce of ſhepheards and peaſants, and behinde or neere vnto them, as it were a table, in which was written this ſong following.

Let vs begin the daunce,
Let vs goe, its very well:
Spring time begins in France,
The Kings are paſſed we can tell.
Let vs take a little truce:
For we are full wearie:
By Kings choſen by beane
Still vext and tired are we.
One King alone remaines:
The ſots are chaſt away:
Fortune euen at this time
With broken pots doth play.
You muſt yeeld all againe
I ſay, ye hindered Kings,
That would take what you can,
And yet poſſeſſe no things.
A captaine great and ſtout
Hath brought you downe I ſay:
Let vs goe Ieane du Mayne,
The Kings are paſt away.

The eight was a repreſentation of the Paradiſe (or rather Paradiſes in the plurall number) of Paris, within which, and ouer the holie Pixe, were the images of three Saints, newly printed ſince Pope Gregorie his calender, bringing with them double faſts. One of them was cloathed with blacke and with white, hauing a pricking or ſharpe foote, and a little knife in his hand, as it were a cutpurſe, farre different from that of S. Bartholomew. The ſecond was cloathed with a red gowne, and a curate or breaſt-plate vpon it, and a hat of the ſame colour with long cords or ſtrings to it, hauing in his hand alſo a cup full of bloud, whereof he made ſemblance as though he would drinke, and out of his mouth came forth a writing, in theſe tearmes: *Stand with your head-peeces, poliſh your ſpeares, and put on your coates of maile.* The third was a Saint on horſeback, as it had been S. George, hauing at his feete a great many Ladies and Damoſels, to whom he reached out his hand, and ſhewed them a crowne in the aire, towards which in ſighing he aſpired with this deuiſe or ſaying: *The things that are faire are hard.* The people brought them ſtore of candles, and ſayd new Suffrages and Letanies, ſeeing that they did miracles: but the winde carried away and blew out all. The borders of the ſayd peece were of white proceſſions, and of ſermons, and *Te Deums* ſtrengthened againe, where men might ſee in a ſmall volume the faces of Boucher, Linceſtre, & the little Fuillant frier, exhorting the people to peace, by a figure named Antiphraſis.

Iames Clemẽt.

Fit reſemblances.

The Popes Legate.

The Cardinall Pelue.

That is contrary meaning.

The ninth ſet out to bee ſeene, as it were naturally, a great gianteſſe lying vpon the ground, which brought forth an infinite number of vipers and monſters of diuers ſorts: ſome called Gualtiers, other ſome Catillõnois, Lipans, Leaguers, zealous Catholikes, and Chaſteauverds: and vpon the forehead of the ſayd gianteſſe there was written: *This is that goodly Lutetia or Paris, who that ſhe might commit whoredome with her minions and darlings, hath cauſed her father and his wife to be ſlaine.* Madame of Spayne ſerued her in ſtead of a Midwife, and a nurſe, to receiue and to nouriſh her fruite, or to giue it ſucke.

In the tenth there was very well deſcribed the hiſtorie of the taking of the towne of S. Denis, by that worthie

Knight d'Aumale, and there appeared the Lord of Viq, and the holie Apoſtle of France, who did ſtrengthen his leg or thigh of wood: and S. Anthonie of the fields, who put fire to the powder to make the Pariſiens afrayd. Aboue vpon the ſame peece was a writing contayning theſe words:

Saint Anthony being robbed by a head of the leaguers conioynd,
Went (as to one more ſtrong) to S. Denis to lay open his mind,
Who to reuenge this wrong, hath giuen him ſure promiſe.
Some little while after, this great robber did aſſay
To take S. Denis, but S. Denis tooke him by the way,
And reuenged vpon him both the one and the other enterpriſe.

And below was the epitaph of the ſayd Knight d'Aumale, euen as it followeth, ſauing that it maketh no mention that he was eaten with rats and mice:

That needeth not, for it is here mentioned.

He that lieth here a taker was
Right bold and hardie ſure,
Againſt S. Denis who a fine
Enterpriſe did procure.
But yet S. Denis more ſubtill
Then this taker of renowne,
Did take him, and both ſlay him eeke
Within his taken towne.

In the eleuenth there was to be ſeene, and that nigh at hand, the piteous countenance of poore preſident Briſſon, as alſo of his Deacon & Subdeacon, when one ſpake vnto them of confeſſion: in giuing them the order of the vnion, alſo their eleuation and lifting vp in charge. And becauſe that the aforeſayd peece was not large enough to couer the doore of the entrie or cōming in, there was tacked vnto it halfe a peece of the Apotheoſis, or canonization of the foure Euangeliſts and Martyrs, Saints, Louchard, Ameline, Anroux, and Aymonnot, making a long letter or writing, & at their feet was writtē theſe 4. verſes.

You crack ropes lewd & wicked mē, that Iudges hang on hie,
Impunitie vnto your ſelues you doe pretend thereby:
But you ought cleane the cōtrarie attēd & wait again, (pain.
A wicked wretch neuer yet could put his righteous Iudge to

The twelfth and the laſt neere vnto the windowes did containe at length, and that very well drawne, the portraiture of Monſieur the Lieutenant, attired as Hercules Gallicus, holding in his hand innumerable bridles, wherwith alſo there were haltered & mouſled calues & colts without number. Ouer his head, as if it had bin a clowd, there was a nymph, which had a writing cõtaining theſe words: *Looke that you play the calfe.* And from the mouth of the ſaid Lord Lieutenant, there iſſued another, wherein were written theſe proper termes, *I will doe it*. And this is that as neere as I was able to obſerue and marke it, which was in the ſayd tapiſtrie.

A goodly poeſie & promiſe.

As concerning the benches & ſeates, where Meſſieurs or my Lords the Eſtates ſhould ſit, they were couered al with tapiſtrie, be ſprinkled with little croſſes of the Lorraines, ſome blacke and ſome red, and with armes parted in two, of true and falſe argent, the whole being more emptie then full for the honour of the feaſt.

Touching the order held and obſerued for their ſeates or places.

AFter that the aſſembly was entred ſomewhat forward within the great hall, drawing neere vnto the ſteps, where the cloath or chaire of eſtate was exalted, and the chaires were prepared, there was place aſsigned to euerie one by a Herault of armes, intituled Courte ioy, or as we ſay, ſhort ioy S. Denis, who called them very lowd three times together after this manner: Monſieur the Lieutenant, Monſieur the Lieutenant, Monſieur the Lieutenant, of the eſtate and Crowne of France, come vp on high into this kingly throane, in the place of your maſter. Monſieur the Legate, place your ſelfe at his ſide. Madame, repreſenting the Queene Mother, or the grandmother, ſet your ſelfe on the other ſide. Monſieur the Duke of Guiſe, Peere of the Lieutenancie of the eſtate and Crowne of France, place your ſelfe

A fine fiction for the ſame.

very finely the firſt for this time) without preiudice or dammage of your right to come: Monſieur the moſt reuerend Cardinal of Pelue, Peere (though but for a while) of the Lieutenancie, place your ſelfe right ouer againſt him, but at no hand forget your Calepin or Dictionarie: Madame the Dowager of Montpenſier, as a Princeſſe of your eſtate, ſeate your ſelfe vnder your nephew. Madame the Lieutenant of the Lieutenancie of the eſtate, without preiudice of your pretenſes & claimes, ſet your ſelfe ouer againſt her. Monſieur d'Aumale, Conſtable & Peere of the Lieutenancie, aduaunced into Peereſhip by reaſon of your Countie of Boulongne, place your ſelfe ſide to ſide by the moſt reuerend Cardinall, but beware that you rend not his cope with your great ſpurres. High and mightie Countie of Chaligny, that haue this honour to haue Monſieur the Lieutenant for your younger brother, take your place and feare no more Chiquot that is dead. Monſieur the Primat of Lyons, and without doubt he that ſhalbe Cardinall of the vnion, and now is Peere & Chancellor of the Lieutenancie, leaue your ſiſter there, and come hither to take your place in order. Monſieur de Buſſie the Clerke, heretofore the great penitentiarie of the Parliament, and now the great Steward ſpirituall of the towne and caſtle of Paris, ſet your ſelfe at the feete of Monſieur that Lieutenant, as the great Chamberlaine of the Lieutenancie. Monſieur de Saulſay, Peere and great Maſter of the Lieutenancie, for default of another, take this ſtaffe, and goe very gently to ſit in this ſoft ſeate prepared for you. And you Meſſieurs, the Marſhals of the Lieutenancie de Roſne, Dom Diego, Bois-daulphin, and Seignior Cornelio, loe here is a bench for you foure, ſauing that you may bee augmented or diminiſhed, if the caſe ſo fall out and require the ſame. Meſſieurs the Secretaries of the Eſtate, Marteau, Perirard, de Pottes, and Nicolas, this fourme below is for you foure, if Monſieur Nicolas buttocks or breech can reach ſo high. Monſieur de S.Paul, Countie of Rethelois, but yet vnder the title of

It may be it ſhall neuer be ſo againe.

He kept her as his concubine.

Yea of a better.

A tall man belike.

hiring it, and hauing it at a price, come not ſo nigh Monſieur de Guiſe, leaſt you ouerheate him, but keepe your ſelfe nigh to the Lord de Rieux. Meſſieurs the Ambaſſadors of Spayne, Naples, Lorraine, and Countie of Bourgongne, this bench on the left hand is for you, and the bench on the right hand appoynted for the Ambaſſadors of England, Portugall, Venice, the Lords, Counties and Princes of Germanie, Suiſſerland and Italie, and are abſent or appeare not, ſhall be for the Ladies and Damoſels, according to the date of their impreſſion. Furthermore, let all the deputies take place according to their penſions. And this was almoſt the ſitting of Meſſieurs the Eſtates, all without diſputation or debating, by reaſon of the great preſences, ſauing that the warden of the Franciſcane Friers, and the Prior of the Iacobins, made ſome ſmall proteſtation which of them ſhould goe formoſt: but Madame de Montpenſier riſing vp, gaue the firſt place to the Prior of the Iacobins, for remembrãce, as ſhe ſayd, of S. Iaques Clement. There was alſo a little garboyle betweene my Ladies of Belin and of Buſſie, by reaſon that the one of them hauing let goe a certaine euil pſeudcatholike winde, Madame de Belin ſpake very loudly and loftily to Ladie Buſſie, Let vs go Miſtris Proctoreſſe, the taile doth befume vs: you come hither belike to perfume the croſſes of Lorraine. But Monſieur the great Maſter of Saulſay, hearing this noyſe, & knowing the cauſe thereof, cried vnto them holding his ſtaffe in his hand, Good words Mes dames, ye come not hither to trouble and diſquiet our eſtates, as mine owne ſiſter not long time ſince, daunced the galliard of the late king in this very hall it ſelfe. The noiſe being pacified, and the ill ſent or ſauour paſt, Monſieur the Lieutenant began to ſpeake after this manner, with the great ſilence and attention of Meſſieurs the Eſtates.

Churchmen ſtriue for high places.

A goodly drudge, and a worthie reaſon of concluſion.

It is an euill bird that defileth his owne neaſt.

The ſpeech of Monſieur the Lieutenant.

MEſſieurs, you ſhall all be witneſſes, that ſince I haue taken armes for the holy League, I haue alwayes had mine owne preſeruation in ſuch great recommendation and reſpect, that I haue with a very good heart & courage, continually preferred mine owne particular intereſt, before the cauſe of God, who knoweth wel inough to keepe himſelfe and it without mee, and to reuenge him of all his enemies. Yea I can ſay further, and that in trueth, that the death of my brethren hath not ſo farre cauſed my paſſions to breake forth (whatſoeuer goodly ſhew I made thereof) as the deſire I haue to walke in the waies and paths that my father and my good vncle the Cardinall had traced out before me, and which my brother the Balafre was happily entred. You knowe that vpon my returne from my expeditiõ of Guyenne, which the politikes call vp and downe, vp and downe, I did not effect in this citie that which I thought, by reaſon of the traytors, who aduertiſed the tyrant their maſter: and I receiued no other fruite by my voyage, but the taking of the inheritreſſe of Caumont, whom I did appoynt for wife vnto my ſonne: but the chaunging of my affayres haue made me at this preſẽt, to diſpoſe otherwiſe therof. Moreouer, you are not ignorant, that I would not ingage mine armie to any great exployte, or hard ſiege, (wherein notwithſtanding Caſtillon deceiued mee, which I thought to take and carrie away in three daies) to the end that I might keepe my ſelfe more whole and ſound, and the better able to execute my Catholike purpoſes. Concerning mine armie in Daulphin, I cauſed it alwaies to ſtop and ſtay, and I kept me on my ſkoutes to attend and waite, whether in the Eſtates of Blois ye ſhould haue neede of me. But the matters there hauing taken the left foote, and falling out croſſe to our wiſhes and attempts,

No lye.

The Duke de Maynne was none.

tempts, you ſawe with what great diligence I came to finde you in this citie, and with what dexteritie my couſin, the Conſtable d'Aumale here preſent, cauſed likewiſe the holie ſpirit in haſte to come downe vpon a great part or companie of my Maſters of Sorbonne. For as ſoone as it was ſaid, it was as ſoone done. And frō thence haue proceeded all our goodly exployts of warre: from that haue taken their firſt originall theſe hundred thouſands of holie French Martyrs, which are dead by the ſword, by famine, by fire, by rage, by deſperation, and other violēce, for the cauſe of the holie vnion: from thence hath come the correction of ſo many braggers and boaſters, which would play the galants, and compare themſelues with Princes: from thence hath proceeded the ruine and ouerthrow of ſo many Churches & Monaſteries, which hurt the ſafetie of our good townes: from this hath flowen ſuch great ſacke and pillage, as our good ſouldiers, free archers and nouices haue committed in many cities, townes and villages, who alſo haue ſerued in ſtead of a Curat for the faith, to the deuout children of the Maſſe at midnight: yea from hence hath it been that ſo many faire daughters and women without marriage and againſt their wils, haue been filled with that, which in marriage they loue beſt of all. And God knoweth, whether theſe young Monkes and Friers, newly turned out of their frocks or gownes, & theſe diſordered prieſts haue therein deuoutly turned the leaues of their portuiſe, and gotten plenarie pardons. To be ſhort, this is the onely cauſe of the prompt and zealous decree of my Maſters of our mother Sorbonne, after that they haue drunke wel, which hath cauſed in the end many ſtroakes from heauen to clatter and ſound. And through our good diligence, wee haue brought to paſſe that this kingdome which was nothing els but a pleaſurefull garden of all pleaſure and aboundance, is now become a great and large vniuerſall buriall place, full of all violences, faire painted croſſes, coffins, gallowſes and gibbets. As ſoone

So holy a man could not but giue ſo holie a thing.

A great doubt, their chaſtitie conſidered.

Ful cups make men of ſharpe iudgement.

A very good change.

then as I was arriued in this towne, after that I had ſent to heale the citie of Orleans of too much eaſe, and to forbid the trade and traffique of the Loire, which maintained their delights, I ment to doe as much in this towne alſo. And it fell out well, in which Madame my mother, my ſiſter, my wife, and couſin d'Aumale (who are here to giue mee the lye for it, if I doe not ſpeake true) did very catholikely aſſiſt me. For they and I had no more great paine and care, then to lay a groundworke for the warre, and in ſo doing to comfort and diſcharge all the deuout habitants good Catholikes, of the weight of their purſes, and to giue them leaue curiouſly to roue vp and downe, with their feete and their hands, to ſeeke and to ſeaze for vs the rich iewels of the Crowne, belonging vnto vs in the collaterall line, and by the forfeiture of Lord of the fee. We found much vnprofitable treaſure: we diſcouered with a little expence, by the reuelation of a catholike maſon, and the holie innocencie of Monſieur Machaut (whom I name here for honours ſake) the goodly and large muguot of Molan, notwithſtanding his diuels and familiar ſpirits that kept it, whom the ſayd Machaut knew powerfullie and skilfully to coniure, ſecretly filling the bottome or ſoules of his hoſt with crownes of the ſumme. And without this diuine ſuccour, Meſſieurs, you know that we knew not yet of what wood to make arrowes: for which the holie vnion is greatly indebted to the painfull labour and great good husbandrie of the ſayd Molan, who did ſo honeſtly refuſe his maſter and all his friends to aide them with money, and to preſerue it for vs, ſo fitly for our purpoſe. And forget him not, to cauſe to be ſung to him a ſalue or good morrow, whatſoeuer it be, forget not to promiſe him a Maſſe to be ſung with holding vp of hands, when he ſhall bee conſtrained to make his will quite and cleane contrarie. I will not forget the coſtly moueables of gold, ſiluer, tapiſtrie and other riches, which wee made to bee taken, ſold, yea to make port ſale of them, appertaining to theſe

The name of a ruine paſſing by it.

Becauſe he ſerued your turne

A right recompenſe of treaſon, namely, idolatrous ſeruices.

Adde drunkẽnes vnto thirſt, and glorie in your owne ſhame.

wicked politikes fauouring the King, wherein my couſin d' Aumale did her dutie very well, toyling her ſelfe in the coffers and caskets, yea ſtouping ſo low, that ſhe went to the ditches and holes, where ſhe knewe that there was veſſell of ſiluer hidden. In ſo much that afterwards our dearly beloued couſin her husband, ſhe her ſelfe and her chiefe page, did greatly performe their buſineſſes, and were healed of their catholike iaundiſe, wherewith they were made yellow from the time of the warres that they had for their Countie of Boulongne, catholikely & lawfully deuolued vnto them, by the merite of their Paternoſters and deuout proceſsions, and not by vſurpation, or domeſtical theeuerie, as theſe relapſed heretikes ſay. This being done to declare my liberalitie and magnificence, after that I was aſſured of ſundrie townes, caſtles and churches, which eaſily ſuffered themſelues to be perſwaded by good preachers, vpon whom I beſtowed part of my bootie, I prepared this puiſſant and glorious armie of olde ſouldiers vſed to the warres, all freſhly furbiſhed, which I brought in a very good order and diſcipline, directly to Tours, where I thought to ſay as a catholike Cæſar, *I came, I ſawe, I ouercame.* But that fauourer of heretikes cauſed to come in poſte this Biarnois, whō I would not attend ouer nigh, nor ſee him in the face, leſt I might be excommunicate: and further you know, that the leuying of the ſiege of Senlis, where my couſin here preſent, hath done well (to ſpeake of him) ioyned to the diſcomfiture of Saveuſe, gaue me colour to turne my countenance: which alſo I did as willingly, as you Meſsieurs of Paris would deſire it, and ardently requeſt it of me. Beſides, you know to what point we were brought, when that tyrant fortified with the heretikes, came to beard vs, and to take Eſtampes and Pontoiſe: but by the good and deuout prayers of the fathers Ieſuits, and the interceſsion of Madame my ſiſter, and the interceſsion of diuers holie and religious confeſſors, we found out that holie martyr, which cauſed to ſound that blow from heauen, and deli-

For comming to nigh an heretike, or ioyning battaile with him.

uered vs out of the miſerie and captiuitie, into which we were readie and like within few daies to fall. In ſo much, that hauing taken breath, and made new attempts, and new bargaines with our good moſt Catholike King and nurſing father, I lifted my hornes on high, and with a gallant armie deuided into two parts, I went to haſten to go gainſt the Maheutres, who following the good aduiſe, which my ſaid Ladie and ſiſter had receiued concerning the ſame, would haue fled beyond the ſeas with a ſmall traine: but becauſe they found not their veſſels readie at Diepe, where I was to viſite them, I put my ſelfe in indeuour to bring them all priſoners to you in this citie, and you doe well remember, with what aſſurance I promiſed it to you, and with what preparations you looked for it. Notwithſtanding, when I ſaw that theſe heretikes made vs beards of dung, and all to betayed vs, and that they would not ſuffer themſelues to bee taken without mittons or winter gloues, I fled into Flanders to ſeeke ſuch things there, and left them in the meane while to make that packe of ſtuffe in the ſuburbes of this citie, and afterwards ſuffered them to goe and walke all the winter long to Vendoſme, to Mans, Laual, Argentan, Faleze, Alençon, Vernueil, Eureux and Honfleur, which I let them take very plainly, certainly aſſuring my ſelfe that ſhortly after I ſhould haue all their bootie in groſſe, when they ſhould haue taken a very great cold, and be readie to dye therewith. And indeed I did very braucly make them lift vp their breech at Dreux; and they had fled away, if they would haue beleeued me. But you knowe that this putting off and on, protracting alſo the time, coſt vs well: for theſe wicked politikes would haue nothing but me, and they would haue diſhonored me, if they could haue ioyned with me, from which I knew well how to keepe my ſelfe, by the good example of my couſin of Nemours, and of my beloued and truſtie couſins alſo the Duke d' Aumale, and the Knight his brother, who had not forgotten the way to Mante. I cannot Meſſieurs, I cannot

But not performed, the greater ſhame.

Brauadoes are but ſimple feare-bugges.

ſpeake of this croſſe blow of fortune, without ſobbes and teares: for I ſhould now be all on doing, you knowe well what. In ſtead that I was to goe, to ſeeke, and begge a maſter in Flanders, and there it was that I chaunged my French couerture or cloake into a cape after the Spaniſh manner, and gaue my ſoule to the Southerne diuels, to vngage that, which I had as moſt deare within this citie. But I tell you plaine I would haue as ſoone become Luciſers ſeruant, as ſeruant to the Duke of Parma, that I might worke deſpight to the heretikes. I will not paſſe vnder ſilence the cunnings, ſleights & inuentions, which I vſed to buſie and to retaine the people, and thoſe that thought to eſcape vs, wherin I cannot but acknowledge, that Madame my ſiſter here preſent, and Monſieur the Cardinall Caietan haue done very expreſſe and notable ſeruices to the faith, by ſubtill newes and *Te Deums* ſung to purpoſe, and by counterſeited cloathes in the ſtreete of the Lumbards, who haue giuen occaſion to many to dye chearfully with the rage of famine, rather then to ſpeake of peace. And if a man would beleeue Monſieur Mendoza (a meruailous zealous man for the faith, and a louer of Frãce, if euer there were any) you ſhould neuer haue more this horror, to ſee ſo many dead mens bones, in the churchyards or buriall places of S. Innocent and of the Trinitie; and that the deuout Catholikes would rather haue brought them into powder, drunke them and ſwallowed them vp, and incorporated them into their owne bodies, as the ancient Troglodites did their fathers and friends that were dead. Muſt I needes recite the vile and ſlauiſh ſubmiſsious that I made to bring our new friends to our ſuccour? And yet I my ſelfe am witneſſe, that I alwaies had my purpoſes and practiſes apart, whatſoeuer thing I ſayd or offered to that good Duke, and I alwaies reſerued to my ſelfe with my ſtreight and ſecret counſell, to doe ſome good thing for me and mine, in keeping the pledges if I could, and come what would, I would not vndoe it, but by force: and I ſhall alwaies

Patheticall paſſions.

He loueth it on the ridge.

Open confeſſion ſhall one day haue open punishment.

finde difficulties enowe, to execute that which men demaund: neither will I want buls and excommunications, thankes to Monſieur the Legate, who knoweth all the Tu autems thereof, to deceiue and bring into a fooles paradiſe, they that will beleeue them. Wee haue alreadie practiſed two moſt famous Legats to helpe vs to ſell our ſnaile ſhels: We haue had pardons gratis, or of free coſt, without vntying our purſes, & wee know with what bias wee muſt take our holie father, threatning him a little with making peace, if he yeeld & grant vs not that which wee demaund of him. Haue wee not had from Rome lightenings and thunderings, by hooke and by crooke, againſt our politike enemies? Haue not we cauſed them to be excommunicate, and to become blacke as diuels? We haue cauſed Paradiſes to bee continued to our purpoſes and attempts: we haue before hand inſtructed the preachers, that are faithfull, and ſuch as haue learned to lay pawnes to gage, vnder good title. Wee haue cauſed the brotherhoods of S. Francis, and of the name of Ieſus, to renew their oaths: wee haue had ordinarily incomparable proceſſions, who haue obſcured the glittering and glorie of the goodlieſt mummeries that euer were ſeene. Wee haue cauſed to bee ſowen vnder hand, and that throughout all France, the Catholicon of Spayne, yea ſome ſuch Doublons, or double Duckets, as haue had meruailous effects, euen to the blew politike cords. What could I haue done more, but to giue my ſelfe to the diuels for the pledge and aduancement of Hyrie, as I haue done? Reade Ioſephus bookes, touching the warres of the Iewes, for that is as it were ſuch another fact as ours is, and iudge whether thoſe hote fellowes, Simon and Iohn, haue had more inuentions and diſguiſements of their matters, to make ſtiffe and obſtinate the poore people of Ieruſalem, to dye thorowe the rage of famine, then I haue had, to cauſe to dye with the ſame death, a hundred thouſand ſoules within this citie of Paris: yea to proceed ſo farre, that the mothers ſhould eate their owne

He meaneth the citie and vniuerſitie of Paris.

children, as they did in that holie citie. Reade this hiſtorie I pray you, and for the cauſe aboue ſpecified, and ye ſhall finde that I haue not ſpared any more then they did the moſt holie reliques and things of greateſt vſe in the Church, that I could cauſe to bee molten for my affayres. I haue a hundred times broken my faith, particularly ſworne to my friends & kindred, that I might come to that which I deſired, without making ſhewe of it: and my couſin the Duke of Lorraine, and the Duke of Sauoy, knowe well what to ſay concerning this poynt, whoſe affayres I haue alwayes ſet behinde the cauſe of the French Church, and mine owne matters. And as touching publique faith, I haue alwayes ſuppoſed that the ranke or degree which I holde, did ſufficiently diſpenſe with me therefore: and the priſoners which I haue held with mee, or cauſed to pay raunſome againſt my promiſe, or againſt their compoſition that I made with them, cannot any whit at all vpbrayd me, becauſe I haue abſolution for it from my great amner and confeſſor. I will not ſpeake of the voyages which I haue cauſed to me made againſt the Biarnois, to aſtoniſh and at once to amaze him, where I neuer thought it. The cunningeſt on my ſide haue been imbarqued therein, and haue felt nothing thereof, but the freſhnes of the raſor. Neither ſhould this diſpleaſe Ville-roy, who went not thereto, but in good faith, as you may beleeue, I haue indeede allured others, that bragge not of it neither, and who haue treated for me to two diuers ends or purpoſes, as well to haſten forward our friends to ſuccour vs, as to aſtoniſh and amaze our enemies with muſtard. And if the Biarnois would haue beleeued ſome one or other of his Councell, who haue a graine of this Catholicon vpon their tongue, and who haue alwayes cryed out, that they muſt make nothing more ſharpe, for feare of making all deſperate, wee ſhould now haue faire play, in ſtead that we ſee the

Long preſcription.

A mã of good conſcience.

people, euen of themſelues diſpoſed to wiſh and demaund peace, a thing that wee ought all of vs to feare, more then death: and I for my part would loue a hundred times better to become a Turke or a Iewe, with the good grace and leaue of our holy father, then to ſee theſe ſame relapſed heretikes to returne and to enioy their goods, which you and I now enioy, and that by iuſt title, and good faith, a yeare and a day, and aboue to. O God, my friends, what will become of vs if we muſt render all back againe? If I muſt returne to my old condition, how ſhall I maintaine my plate and my gards? Muſt I paſſe thorow the Secretaries and treaſurers of the Exchequer, and warriors, altogether new fellowes, wheras ours paſſe thorowe mine owne hands? Let vs dye, yea let vs dye, rather then come there. It is a braue buriall, euen the ruine and deſtruction of ſo great a kingdome as this is, vnder which it is better for vs to be buried, if we be not able to graſpe or catch that which is aboue. There was neuer man that aſcended ſo high as I am, that would come downe but by hie force. There are many gates to enter into the power which I haue, but there is but one onely iſſue to get out of it, and that is death. This is the cauſe why I (ſeeing that a heape of politikes that are amongſt vs would offer vnto vs the head of their peace, and of their French monarchie) haue aduiſed my ſelfe to preſent vnto them a maske and mummerie of the Eſtates, & after that I had differred it, as long as I could, to illude, and make to waxe cold the preſent purſuites of their deputies, and I haue called you here together with you to giue order thereto, & to turne ouer together their quiers, that ſo I may know where the diſeaſe holdeth them, and who are our friends, and who are our enemies. But yet not to lye vnto you herein, I doe it for no other purpoſe then to ſhut vp their beakes and bils, and to make them beleeue that we trauaile very much for the publike good, and minde very willingly to make an agreement for the good people (notwithſtanding all this) ſhall not piſſe much better contented. I know there are none here but our friends, no more thẽ there was in the Eſtates at Blois: & by cõſequent I aſſure my ſelfe, that al of you would do as much for me, as for euery one of you, namely that I, or ſome one Prince of our houſe might be King, and you ſhall finde that the beſt for you. Yet ſo it is, that this cannot be done ſo ſoone, and there is yet a Maſſe to bee ſayd, and there muſt be made a great breach in the kingdome, becauſe it will be conuenient, that we giue a good part of it to them that ſhould helpe vs in this buſines. On the other ſide, you well foreſee the daungers and inconueniences of peace, which ſetteth all things in order, and yeeldeth right to whom it appertaineth: and therefore it is much better to hinder it, then to thinke of it. And concerning my ſelfe, I ſweare vnto you, by the deare and welbeloued head of mine eldeſt ſonne, that I haue no veine that reacheth not thereto, and I am as farre from that, as the earth is from heauen: for although I haue made ſhewe by my laſt declaration, & by my ſubſequent anſwer, that I do deſire the conuerſion of the King of Nauarre, I pray you to beleeue, that I deſire nothing leſſe: and that I loue rather to ſee my wife, my nephew, and all my couſins and kinsfolkes dead, then to ſee this Biarnois at Maſſe, that is not the place where I itch. I haue not written and publiſhed it, but with a purpoſe and deuiſe, euen no otherwiſe then Monſieur the Legate maketh his exhortation to the French people. And all thoſe eſcripts or writings which Monſieur of Lions hath made, and will make concerning that ſubiect or matter, are not but of an intent to hold the people in wayting for ſome good aduenture (you vnderſtand me well) which the fathers Ieſuits will procure to make a ſecond holie martyr. And from elſewhere, it is as much diuiſion and as great weakening and infeebling to our enemies, and as great preparatiues for the third ſide, where wee haue alſo a good part, as being a great meane, if it clatter and make

If you be not deceiued.

A holie and religious oath.

a noiſe,

noiſe,for vs well to performe our buſineſſes, and for the aduancement whereof,I pray you to employ your alliances and intelligences,as I do mine : not to conſtraine the heretike to turne his coate, for I neither deſire it nor meane it,and I aſſure my ſelfe that he will neuer doe nothing that way,he hath ſo great an obſtinate hart: which is the thing I demaund, to the ende that he may alwayes remaine in his skinne,which will get vs very many good Catholike, Apoſtolike and Romane friends, inſpired with the holie ſpirit,which wil much hinder him on their behalfe, and will put him into a great acceſſorie : and I aſſure my ſelfe,that the King which they will make,will not counterpoiſe me in the ballance. Whatſoeuer fall out,we haue ſent thick & threefold our agents to Rome, as Monſieur the Cardinall of Pelue,my good maſter,can witneſſe vnto you, to ouerthrow the negotiation of the Cardinall of Gondy, who will not chafe therefore more then he ought,and the practiſes of the Marquis of Piſani,who is too good a Frenchman for vs,who are gone to Rome to ſeeke & finde,if they can,a good way for peace: But wee haue ſtirred vp our Ambaſſadors of Spayne, to proteſt againſt their audience, and againſt that that the Pope would doe, concerning the pretended conuerſion of the Biarnois. Monſieur the Legate hath ayded vs to make our remembrances and inſtructions, and for his part will imploy therein all his abilities and ſtrong confederations of the Conſiſtorie. And if his holines doe otherwiſe, I know well how we muſt haue reaſon therein and bring him thereto, namely, by threatning him that wee are very well able to make in this caſe our owne agreement and accord with the politikes, and that with the loſſes and diſaduantage of the Church of Rome. Alſo would you not counſell me that for one Maſſe,which the King of Nauarre ſhould cauſe to bee ſung (which God forbid) I ſhould demiſe my ſelfe from the power that I haue,and of a halfe King that I am,to become a ſeruant, that ſo I might cauſe the tempeſt of this warre to fall vpõ

It were hard, if not mõſtrous, that he ſhould

Strong props.

the head of theſe good Catholike Spanyards our friends, who will teach vs to beleeue in God. It is very true, that if the ſayd conuerſion fall out in good earneſt, I ſhall be in great paine and trouble, and ſhall hold the woolfe by the eares. Notwithſtanding, Monſieur of Lions, and our good preachers haue taught me, that it is not in the power of God to pardon a relapſed heretike, and that the Pope himſelfe cannot giue him abſolution, no not in the very article or poynt of death, which wee ought to holde for the thirteenth article of our faith, and adde it to the Apoſtles Creed: yea, that if the Pope would intermeddle in it, wee would make him himſelfe to bee excommunicate by our mother of Sorbonne, who knoweth more Latin then he, and drinketh more Catholikely then the Conſiſtorie of Rome. This then is the poynt, vpon which we muſt principally inſiſt, by what meanes we ſhall hinder the peace, and ſhall make immortal warre in France. Monſieur of Lions knoweth very well that the King of Spayne and I, haue promiſed him vpon our honour, a red hat, if he can doe ſo much by his rhetorike, to come to that end; and his ſiſter hath alreadie receiued for pledges a carcan or little cheſt of three thouſand Duckets, and a chaine of Catholike pearles, with a hundred thouſand Doublons, or double Duckets. Wee haue alſo certaine politikes in the conuenticle and ſimple Senate of the enemies, who ſpinne alreadie ſome cordes or ſtrings of the ſayd red hat, and if we ſend them but a little crimoſin ſilke, to make the reines of their mule, they will ayde vs well, and much hinder that theſe wicked Huguenots out of their wits, ſhall not enter into the Eſtates, and that nothing ſhall bee done or paſſed there, to the hurt and diſhonor of our holy father, and the holy Apoſtolike ſea, no though that the priuiledges of the French Church ſhould be loſt therefore. I coniure then all this holie aſſemblie to hold their hand, and to imploy wet and drie euen all that they haue, that the Pariſiens & other townes come not vpon vs, to breake the head of their peace, but

Good teachers for ſuch ſchollers.

New Creedes ioyned.

Good praiſe.

that they take death in good part, and ſuffer their vtter ruine, rather then to thinke of it, or to open their mouth for it. Wee muſt raſe out of the Church prayers, theſe grieuous wordes (*Giue peace, O Lord*) as Monſieur the Legate will by and by giue you to vnderſtand, that they are not of the eſſence of the Maſſe, nor words appertaining to the Sacraments: onely let vs make colour and good ſhew If Ville-roy be wearie of it, we haue Zamet, who for the pleaſure that my good couſin the Duke of Elbeuf hath done to him, wil not complaine of his paines and voyages, and will eaſily ſuffer himſelfe to be abuſed, vpon the hope of his ſalt lofts. Whatſoeuer it bee, yea fall out what can, if wee vnderſtand our ſelues well, and continue our intelligences, with this happie third ſide, we ſhall ſo well iumble together the affayres, that they of Bourbon ſhall not ſee themſelues theſe thirtie yeares, where they thinke to be: for I will neuer make any more account of them, then I made of their vncle, whom I let dye in priſon and in neceſsitie, without remembring or caring any whit at all for him, after he had ſerued vs for a pretext, and a planke (whom theſe Hugüenots called a rotten planke) to mount to the place where I am: for I know very well, that ſo long as there ſhall be of this race of Bourbon (that maketh better proofe, then my ſelfe, of the deſcent from S. Lewes) neuer, neither I nor any of mine ſhall raigne without quarrell. This is the cauſe why you ought not to doubt, that I will doe all that I am able, to ridde my ſelfe of them. At the leaſt one thing comforteth me, which is, that if the enemies hold Saint Denis, where the ancient Kings are buried, wee poſſeſſe the iewels, reliques, and kingly ornaments therof, which are freed from them, by the holie deuotion of my brother of Nemours, who cauſed the Crowne to be molten. But which is more, the holie Ampoule or viole of Reims, is in our power, if we had any thing to doe with it: without which you vnderſtand me well. This is a great blow from

No ſcarſitie of bad men.

The Cardinall of Bourbon.

Confeſſe and be hanged, as they ſay.

from heauen. Therefore wee pray all good Confeſſors, Preachers, Curats, and other deuout penſionaries, to bee outragious about this ſubiect and matter, to the end that God may doe that therein that liketh vs. For mine owne regard, I will keep as much as I can the matters in a ballance and apparance, as I haue alwaies done in the gouernment of this citie, not ſuffering that the partie of the politikes ſhould bee too much taken downe, nor that of the ſixteene too much lifted vp and inſolent, for feare leaſt the one of them, making it ſelfe the more ſtrong, would not alſo make it a law to me: which thing my couſin the Duke of Lorraine vpbraided mee withall, which alſo I haue learned of the Queene Mother, whom God haue mercie vpon. Furthermore, I beleeue that there is not one of you, that doth not remember the death of Sacremore, after that hee had done mee many good ſeruices: I haue hope that I and my nephew ſhall doe many other to the honour of this good God, becauſe that you the reſt Meſſieurs, ſerue vs with the like affection, and waite for the like recompenſe in this world or in another. Concerning the pill or poyſon that certaine politikes haue a minde to hit me in the teeth with, accuſing me that Saint Cere, or la Loüe (I knowe not whether of the two) had giuen him, they lie in it, wicked men as they are, I neuer ſo much as dreamed of it: and indeed it is nothing but a certaine heate of the liuer, which the Phiſitians call falling off of the haire, and Monſieur of Lions knoweth that gowtes come very often without that: and if it bee othewiſe, I would to God the wolues might eate vp my thighs, praying you for the honour of the holie vnion, to beleeue nothing of that matter, and to regard your affayres, for wee haue an enemie that ſleepeth not, and who vſeth more bootes then ſhooes. You will, I hope, giue order for it, and will keepe your ſelues from the kings euill, and from falling from the higheſt euill, if you can. I haue ſayd.

A catholike mans prayer for a catholike woman.

A foule ſault eaſily wiped & waſhed away.

A great execration.

Monſieur the Lieutenant hauing finiſhed his ſpeech, with the great applaude of the aſſiſtants or companie, (where the preſident de Nully, and Acharie the lackie of the League were ſeene to weepe for ioy) the Deane of Sorbonne, the great Datarie of the Legate roſe vp and cried with a lowd voyce, *Humiliate vos, &c.* Humble your ſelues to the bleſſing, and afterwards ye ſhall haue an oration. Then Monſieur the Legate, three deepe and bountifull bleſſings being firſt made, began to ſpeake after this manner following.

The Oration of Monſieur the Legate.

IN the name of the Father, ✠✠. I take great ioy, and am almoſt out of my ſelfe (O Lordes, and people, more Catholike then euen the Romanes themſelues) to ſee that you are here gathered, for a matter ſo great & Catholike. But on the other ſide, I find my ſelfe much amazed, to perceiue ſo many groſſe opinions amongſt you which are the Catholike leaguers, and it ſeemeth vnto me that thoſe ancient factions of blacke and white are reuiued, for as much as ſome demaund white, and other ſome blacke. But one onely thing ſeemeth to me needfull, for the health and ſaluation of your ſoules, that is, not to ſpeake at any time of peace, and much leſſe to labour and procure it, before that firſt, all the Frenchmen bee dead after the manner of the Macchabees, and that alſo ſo valiantly, as Sampſon was, ſlaine and buried amongſt the ruines of this captiuated earthly Paradiſe of France, that ſo you may the better enioy the immortall quietnes of the heauenly Paradiſe. Warre then, warre, O valiant and magnificall Frenchmen: for it ſeemeth vnto me, that when men diſcourſe and reaſon of peace, and that they ſpeake of truce, with theſe heretike raſcall knaues, that there is offered vnto me a gliſter of inke, conſidering that it is a great deale better for the quietnes of Italie, and for the ſecuritie of the holie Apoſtolike ſea, that

Such as were ſometimes in Italie.

Paris he meaneth.

Hot burning charitie.

that the Frenchmen and the Spanyards ſhould warre one of them with another in France, or els certainly in Flanders for the religion, or for the Crowne, then in Italie for Naples or Millan. Wherefore to tell you the trueth, the moſt holie father doth not care for all your affayres further, but ſo farre as it toucheth him not to be ſpoyled of the Annates and commendanes, and other expeditions and diſpatches which be made in Rome with your golde and ſiluer. Giue your ſoules as much as you will to the diuell of hell, it is a ſmall matter to him, prouided that that which iſſueth vnto him out of Bretaigne, and the ancient reuerence due vnto his holines, doe not faile him. So much more great and reuerend ſhall be his holines, by how much you other little mannikiens ſhall become little and very little ones. And ſpeake not any more of ſo great good turnes and ſuch excellent fauours, as your predeceſſors haue done to the holie Apoſtolike ſea, and much leſſe of the riches and countries, that the Popes hold by the benefite of Charles the great, and of his ſucceſſors Kings of France, that is a thing done alreadie. The Pardons that you haue receiued a few yeares ſince, with the fewe Indulgences or forgiuenes, and the Iubilees are of a much greater price. It is enough that the Crownes & Scepters of the world, be at the diſpoſition of his holines, and ſo may bee chaunged, ieſted withall, tranſlated and taken and giuen, after his owne manner: for it is written, I will giue thee all theſe things. And that I may proceede to ſpeake vnto you in the Latin tongue, leſt happily ſome did not ſufficiently vnderſtand the Italianã, I will tell you the ſumme of my legation, which is taken out of the tenth chapter of Matthew. Thinke you not, I pray you, that I haue come to ſend peace into this land: I came not to ſend peace but a ſword, for I haue nothing more in charge and ſecret inſtruction, then that I may continually exhort you to battaile and fighting, and with all my ſtrength may let, that you ſhould not at any hand treate, touching reconciliation and peace amongſt your ſelues:

A good ſhepheard.

The crowne and the bellie wholly reſpected.

Or els.

Well ſayd diuell, ſpeaking his words, and in his ſpirit.

which verily ſhould bee a great crime and vnworthie Chriſtian and Catholike perſons. And another poynt that I haue to doe with you, is touching the election of ſome good Catholike Prince to bee your King, ſhaking off vtterly this familie of the Bourboniās, which is wholie hereticall, or a fautrix and fauourer of heretikes. But I know that ye ſhal do a moſt gratefull and gracious thing to our Lord the Pope, and to the holy Apoſtolike ſea, and alſo to my moſt chriſtian benefactor, and moſt Catholike King of Spayne, and of ſo many other kingdomes, if you conſerue the Dutchie of Britannia Armorica, to his moſt famous daughter the infant, and beſtow the kingdome vpon ſome Prince of his familie, whom ſhe will chooſe for her husband, and will vouchſafe worthie of the dowrie Crowne of France whollie to either of the competitors. But of this poynt, that moſt reuerend Cardinall of Pelue, ſhall diſpute vnto you, and for the reſidue ſhall ſupplie it, for he knoweth better then me my ſelfe your buſineſſes, which for twentie yeares ſpace, as well Lotharingically as Spaniſhly he hath handled at Rome, and that ſo ſubtilly and faithfully, that he hath brought your matters to that poynt, into which you ſee them now reduced. Wherefore when this godly Prelate and citizen did beleeue, that his mother France was in the agonie of death, and did draw the laſt breath, he came lately to viſite her, as a good and a deuout confeſſor, and the beſt cōpatriot, to helpe you in the funerall, or rather vulnerall pompe and exequies thereof. But if you would chooſe ſome one ſeeking out of his benefactors of Lotharingie, and Guiſie, ſurely you ſhould do to him according to his heart, and he would cheerefully annoynt and conſecrate him with the oyle of the holie pot, crewſe or crewet, which he hath at Reims expreſſely reſerued, and very wel kept vnder the cuſtodie of S. Paule, Duke of Campania and Rotelia: looke you to it. I by the expreſſe mandate of our Lord, if you ſhall doe any thing in this matter againſt the lawes & manners of this kingdome, or againſt the

Elegantly ſpoken.

Aske my fellow and I be a theefe.

the Councels of the Church, or againſt the Goſpell and Decalogue (ſpecially according to the impreſſion of heretikes) doe promiſe you full abſolution and indulgence, and that freely for euer and euer, Amen. Alas for mee, I did not remember to cauſe you to vnderſtand a much and merueilous good newes, which I haue receiued in haſte from Rome, by meanes of Zametto, that is, that his holines doth excommunicate, charge, accurſe all Cardinals, Archbiſhops, Biſhops, Abbots, Prieſts & Friers which are politikes royall, or fauouring the King, how much Catholike ſoeuer they be. And for to take away all differences and iealouſnes betwixt the Spanyards and French, the moſt holy father ſhall make, that the French ſhall haue the kings euill, aſwell as the Spanyards, & ſhall become alſo as great brauaders or bragging fellowes, & bouggerers as they. Moreouer he giueth full indulgence and pardon to all, how great good Catholikes ſoeuer they be, be they Lorraines, or Spanyards, or French men, the which ſhall murther their fathers, brethren, couſins, neighbours, ſuperiours, royall Princes, politike heretikes in this moſt chriſtian warre, during three hundred thouſand yeares of true pardon. And doubt ye not that the holie ſpirit ſhall be wanting vnto you, for the holie Conſiſtorie will cauſe it to come downe from the armes of God the father, at their pleaſure or commaundement, as ye knowe that hee hath denied theſe many yeares to create any Pope, that hath not been an Italian or a Spanyard. In fine, I pray you for my ſake make a King: and I doe not care whoſoeuer hee bee, although hee were the diuell, ſo that he bee a ſeruant and a feudatarie of his holines, and of the Catholique King, by whoſe meanes I ſtand, and haue been made a Cardinall, thankes to the good Duke of Parma for it. This I will tell you, that my voyce of choiſe, ſhall willingly bee for the infant or daughter of Spayne, for ſhe is a valiant and worthie Ladie, and much beloued of

And what not?

But yet the Spaniards had it firſt.

A very good reaſon.

More (it is ſaid) thē ſhe ſhould

her father. Neuertheles, doe you that which ſhall pleaſe the Lord the Duke of Feria, and Monſieur the Lieutenant. But take you heed in the meane time, how you opē your mouth to ſpeake or reaſon of peace or of truce: otherwiſe the holie Colledge will denie Chriſt himſelfe. I commend my ſelfe heartilie vnto you. Againe I ſay vnto you farewell.

Theſe words being finiſhed, little Launay, heretofore made miniſter in the vniuerſitie of Geneue, and at this preſent the baſeſt perſon of Sorbonne, after that he had eaten vp the great breuiaries and heures of the late king, to make banquets to Monſieur the Lieutenant, fell vpon his knees with Garinus the Franciſcan Frier, and apoſtle apoſtata, and aſſiſted with Cuilly the Curat of S. Germain Lauxerrois, and with Aubry the Curat of S. Andrew des Arts, comming backe from ſhriuing Peter Barriere, thundered out with a lowd voyce, before Monſieur the Legats croſſe, *O croſſe all haile, our onely hope in this time of the paſſion.*

Some of the aſſemblie thought not well of it, notwithſtanding euery one followed them, ſinging the ſame ſong, and the ſtirre being ended, the lot fell to Monſieur the Cardinall of Pelue to ſpeake, who lifting himſelfe vp vpon his two feete like a gooſe, after that he had made very deepe reuerence before Monſieur the Lieutenants ſeate, he hauing put off his red had into his hood behind, and afterwards making ſuch another before Monſieur the Legate, and laſt of all one moſt low of all the reſt before the Dames or Ladies, did in fine ſit himſelfe downe againe, & hauing coughed or ſneezed three good times together, and that not without auoyding of ſome phlegmatike matter, which alſo prouoked euery one to do the like, he began to ſpeake after this manner, directing his words to Monſieur the Lieutenant, who three times ſayd vnto him, Couer a thouſand, or put on my maſter.

Great preparation to heare a gooſe hiſſe.

The

The Oration of Monſieur the Cardinall of Pelue.

MOnſieur Lieutenant, you ſhall excuſe me, if to content this learned aſſemblie, and to keepe decorum, and the dignitie of the ranke or place that I holde in the Church, by the prouidence of you & yours, I make ſome diſcourſe in the Latin tongue, in which you know that I haue a long time ſtudied, and knowe almoſt as much thereof as my grandfather, who was a good ſouldier and a good farmor, and that vnder Charles the eight. But when I ſhall haue ſpoken three words, I will then come to you and your affayres. Wherefore I will now direct my ſelfe to you famous men, and the moſt picked out of all the filth and ſtinking dirt of France, that I may make you to vnderſtand many things, which cannot ſufficiẽtly enough bee expreſſed in the French language. For it is moſt fit, that wee chiefly that haue ſtudied in the moſt famous vniuerſitie of Paris, and are more wittie then the tagge ragge of the people, ſhould haue ſome ſecret matters in vs that women ſhould not vnderſtand. I wil therefore that you know (and yet let theſe things be ſpoken to godly eares alone) that there hath gone out an edict, or if you will rather, a reſcript, from our Lord the Pope, by which it is permitted vs to chooſe, create, ſacrate, and anoynt a new King, what a one ſhall pleaſe you, ſo that he be of the ſtocke of Auſtria or Guiſe. You haue therefore to prouide a Prince of whether nation you will, for of theſe Bourbonians there are no ſpeeches nor words, how much leſſe of this heretike relapſed, whom the ſame our Lord the Pope, by the foreſayd reſcript affirmeth, to bee euen now damned in hell, and that his ſoule ſhall ſhortly ſerue Lucifer for an afternoones beuer. Indeede I am a Frenchman, neither will I denie my countrie: but if this choiſe might goe according to my liking: verily for my

Man ſetteth vp ſuch mates.

A learned race.

Neuer word of this kind more true.

High poynts doubtles.

A ſhrewd limitation.

A ſober iudgement.

So it appeareth.

good, and the good of mine, yea and for your good to, I would willingly pray you, that you would giue your voyces to. ſome of the Lotharen familie, whom you knowe to haue done ſo well in the Catholike common-wealth and Church of Rome. But peraduenture my Lord Legate hath another intent, to pleaſe the Spanyards: but he ſpeaketh not all the things hee hath in the ambrey or cheſt of his breaſt. In the meane while hold you this firme, that you muſt at no hand ſpeake or heare concerning making of peace with theſe damned politikes: but rather arme your ſelues, and prepare your ſelfe to ſuffer all extremities, yea euen death, famine, fire, and the ruine of the whole citie or kingdome. For ye can doe nothing more gratefull and acceptable to God, and to Philip our moſt Catholike King. I know well enough that Luxenburgh, and Cardinall Gondiu, and the Marquis Piſanus, are gone to Rome to prepare the minde of our Lord the Pope, to heare the legation of this Biarnois, treating of his conuerſion. But looke how ſafe the Moone is from the monkies or woolues, ſo much auerſe is the heart of our Lord the Pope, from ſuch buſineſſes. Bee ſtrong and ſecure euen as I, ſo I bee within the Pariſiens walles. Verily I had prepared ſome good thing to ſay vnto you, concerning the bleſſed Paul, whoſe conuerſion was yeſterday celebrated, becauſe I did hope that yeſterday it ſhould bee my good happe to ſpeake in my order. But the ouer long oration of my Lord de Mania, deceiued me: and therefore I am conſtrained to put vp the ſword of my good Latin, into the ſheath or ſcabberd which I would haue whet and ſharpened againſt this conuerſion, concerning which ſundrie politicians, ſowe I cannot tell what into the common people, which notwithſtanding I neither beleeue nor deſire. For bleſſed Paul did much differ from this Nauarre: for he was noble & a citizen of Rome: & that he was noble, & deſcended of a noble race, appeareth by this,

Who doubteth of that.

An egge not more like an egge, then this lewd fellow like the Legat.

Speake again, and ſpeake better if can be

A right name, if it be well vnderſtood.

this, that at Rome he had his head cut off. But this fellowe is infamous for hereſie, and all the familie of the Bourbonians doth deſcend from a poultrer, or if you had rather haue it ſo, from a butcher, that ſolde fleſh in the butcherie of Pariſijs, as affirmeth a certaine Poet, greatly a friend of the holie Apoſtolike ſea, and therfore becauſe he would not lye. Paul alſo was conuerted with a miracle, but this not, vnles ſome would ſay, that he did by beſieging incloſe this citie about ſome foure moneths with ſixe thouſand men, whileſt there were within more then a hundred thouſand: and that this is a miracle, that he tooke ſo many cities and ſtrong holds, without the ſubuerſion of walles, but by place without wayes, by holes and ſtraight caues, that could ſcarcely bee pearced by one onely ſouldier. Adde ye: that Paul feared, and was affected with great feare by lightning from heauen: but this man is feareles, neither is afrayd of any thing, neither thunder, nor lightning, nor flaſhings, nor ſhowres, nor winter and yce, or heate, no not our ſet battailes nor our armies, ſo well furniſhed and ordered as they are, which hee dare expect and come before with a handfull and ſmall force, and either ouerthrow them, or put them to flight. Let this ſwift and vnſleeping diuell periſh ill, which doth ſo labouriouſly wearie vs, and letteth vs from ſleeping as much as we liſt. But this much concerning Paul, leaſt Policarpus, whoſe feaſt is kept this daye, may perhappes enuie, whom yet I will pretermit, becauſe I haue foreſeene or premeditated nothing concerning him. I remember indeede when I was at Rome in the time of Pope Gregorie, that I propounded in the Conſiſtorie fiue proteſts or problemes to bee diſputed of, which all reſpected this moſt holie congregation, concerning the chooſing of a King of France. For from that time, wherein this dead Henry the fautor of heretikes ſpoyled mee of my Biſhopricke of Senon, and put my rents and benefices, which I had in his kingdome, in

Belike none be beheaded but noble perſonages.

Thou art iudged by thine owne mouth vnthriftie ſeruant.

More miracles yet.

Vnskilfull in vitas patrum.

in his owne hand and purſe, I alwayes had a minde and intention of reuenging my ſelfe, and did all that I could, and will doe for euer, though I ſhould giue my ſoule to the diuell, that this moſt notable iniurie might fall vpon the head of all the French, that ſuffered it, neither did oppoſe themſelues againſt my ſhame & opprobrie: which when I had often proteſted, I did at the laſt effectuall, and you knew well what to ſay. But theſe men Princes, and theſe women, the famous pearles and meruailous gems of all the world, call me elſe whether, to whom both men and women now the matter requireth that I ſhould ſpeake, as alſo to the reſt of the troupe of deputies & deputing, for whom it is behouefull that they ſhould vnderſtand mee diſputing and reaſoning in the French tongue, which I haue almoſt vnlearned to ſpeake, I haue ſo greatly forgotten mine owne countrie. Then I will returne to you Monſieur the Lieutenant, and I will tell you, that if I had found in France the affayres to haue paſſed, according to the practiſes and intelligẽces, which I haue managed, for theſe fiue and twentie yeares ſpace, with the Spanyards at Rome, I ſhould now ſee the late Monſieur your brother, in this royall throane, and wee might haue occaſion to ſing with that good Patriarch, *Nunc dimittis*. But ſith that this was not the will of God that it ſhould be ſo, patience perforce: he goeth farre enough that paſſeth beyond fortune. Yet by the way I will tell you, that of my faith, credit and honeſtie, it is a pleaſant ſight for you, yea Monſieur Lieutenant, it is a pleaſant ſight for you to bee ſeene ſit there where you are, & ye haue a goodly ſhew, ye fit your place well, and it will not be euill for you to bee made the King, and you lacke nothing but a good pegge or pinne to hold you well therein. You haue euen the very ſelfe ſame faſhion and manner (I alwaies reſerue and except the honour which I owe to the Church) that ſome Saint Nicolas of a countrie towne or village hath. By the faith that I owe to God, me thinketh that we celebrate here the feaſt of Innocents,

A holy prelate ouercome euill with well doing.

A notable beholder of formes, and a ſingular flatterer.

A good Frẽch man.

Fie for ſhame that you will ſweare by ſuch great and holy things.

nocents, or els the day of the three Kings of Colen. If you had now a full glaſſe of good wine, and that it would pleaſe the maieſtie of your Lieutenantſhip to drinke to all the companie, wee would all crie the King drinketh, euen as well that it is not long ſithence that the * Kings are paſſed where we did very much let, that they ſhould not make a king of the beane, for feare of inconuenience, and of euill preſage or prediction: but if ye were here, in the midſt of this Lent comming, wee would ride all with you about the ſtreetes, and would keepe there midde Lent on horſebacke, if wee could retaine vntill then all this Catholigue aſſemblie, to which I will now addreſſe my ſpeech in generall, and that all the world may vnderſtand me. Meſſieurs, hold me not for an honeſt man and a good Catholike, if the maladie of France (I minde not to ſpeake of the French diſeaſe) I would ſay your miſeries and pouerties, haue not cauſed me to come this farre, where I haue carried my ſelf, as a very hypocrite, I would haue ſayd Hypocrate, but my tongue hath made me to trippe. This great Phiſitian, ſeeing his countrie afflicted with a certaine epidemicall diſeaſe and cruell peſtilence, that did roote out all the people, counſelled them to cauſe to be lighted great ſtore of fires throughout all the countries, to purge and driue away the euill ayre. And me, altogether of the ſame manner, to the end I might come to the butte of all my Catholigue deuiſes and purpoſes, and for an antidote to our holie vnion, which is ſmitten with the plague, I haue been one of the principall authors (I ſpeake it without vaunting) of all theſe fires and flames, that breake foorth and burne now all France, and which haue euen alreadie brought and conſumed into aſhes, the braueſt and beſt that the Goths and Viſigoths left therein. If the late Cardinall of Lorraine, my good maſter, were aliue, he would giue you a good teſtimonie therof, for hauing drawne me from the great pot of the hooded Friers of Montague, and afterwards placed me in the Court of Parliament, where I well diſ-

Thẽ he might be Hugo bon compaignion.

*He meaneth the twelfth day

A ſore proteſtation, and a great loſſe if he ſhould forgoe it.

Correct it not, for it is no lie.

A medicine to expell poyſon.

Neither neede you boaſt of that.

couered the colledge, or tolde tales out of the ſchoole, where he made me Biſhop, afterwards Archbiſhop, and in the end Cardinall, and this was alwaies vpon this expreſſe and plaine condition, that I ſhould bring this buſines to his perfection, and ſhould obliege my ſelfe & my ſoule for the aduancement of the greatnes of Lorraine, and the detriment of the houſe of the Valois, and of the Bourbons, whereunto I haue not been wanting in all that was poſſible to me, and that my braine or skonſe could ſtretch vnto. And in theſe latter daies, the preſidents Vetus and Ianin haue ayded me with notes, remembrances and practiſes, and haue as it were vpheld my credit with their ſoote, and ſomewhat before them my collegues Dauid and Piles, could not haue done any great matter without me, nor I without them. Poore Salcede knewe ſomewhat of our ſecrets, but not all, and he had not a good bill or beake, for he diſcouered the pot with the roſes, whereupon he miſſed but a little to deſtroy vs together with himſelfe, notwithſtanding wee haue well had reaſon from all theſe Valeſiens, and ſhall haue (God helping vs) from theſe Bourboniſts, if euery one of you will play the gallant man. As for me, Meſſieurs, behold me at your commandement, to ſet and to ſell, to ſpend and diſpend, ſo that as good zealous Catholikes, you ſubiect your ſelues to the Archcatholikes Princes Lorraines, & to the ſupercatholikes the Spanyards, who do ſo greatly loue France, and doe ſo much deſire your ſoules health, that euen of catholike charitie, they would therefore loſe their owne, whereof there is great pitie, and I pray you in good time to aduiſe, leſt this Biarnois doe not play vs, or giue vs a tricke or a badge of his occupation. For if he ſhould go to conuert himſelfe, and heare a wicked Maſſe onely (ah ha, ah ha) we ſhould be ſtriken downe, and we ſhould euen at one blow haue loſt all, both our double Duckets, and our paines or trauaile alſo. But though theſe honeſt people of Luxenburgh and Piſani, doe promiſe it to our holy father, it may bee that there will no

Like will to like quoth the diuell to the collier.

He meaneth their practiſes.

This eloquēce almoſt paſſeth intelligence.

ſuch thing fall out. This is the reaſon wherfore in doubt, ye ought to make haſte to put your ſelues into the hands of Phiſitians, theſe good Chriſtians of Caſtile, who are skilled in your ſicknes, and know the cauſe thereof, and by conſequent, are ſo much the more proper, to heale it if you will beleeue them: for they which ſay, that the Spanyards are dangerous empirikes, and do as the wolfe that promiſed the ſheepe to heale her of her cough, that is falſe, they are all heretikes that ſay it, and euery good Catholike ought to beleeue vnder paine of excommunication, and the cenſure of the Church, that the faithfull and valiant King of Spayne, would haue loſt his kingdomes of Naples, Portugall, and Nauarre, yea his Dutchie of Millan, and the Countie of Rouſſillon, & all the rights and titles that he hath in the Low Countries, which the Eſtates keepe for him, and that all the Frenchmen ſhould be good Catholikes, and would willingly and in haſte receiue his garriſons, together with the holy Inquiſition, which is the true and only touchſtone to know the good Chriſtians and zealous Catholikes, children of humilitie and obedience. Beleeue not then that this good King ſendeth you ſo many Ambaſſadors, and cauſeth to bee ſent vnto you theſe good perſons, the Legats of the holie father, of any other intention, but to make you to beleeue that he loueth you aboue all nothings. Can you thinke rightly, that he that is the Lord of ſo many kingdomes, that he cannot count them nor call them by the letters of the croſſe rowe, and ſo rich, that he cannot tell what to doe with his treaſures, would ſo much as take paine only to wiſh ſo ſmall a thing as the ſigneurie of France? All Europe, by a manner of ſpeech, is not ſo much as one countrie, in compariſon of the new Ilands conquered againſt the ſauages: when he ſweateth, theſe are his Diadems: when hee wipeth his noſe or face, theſe are his Crownes: when he toſſeth himſelfe, theſe are his Scepters: when he goeth about his affayres, theſe are nothing but Counties & Dukedomes that come out of his bodie, he

He would or ſhould haue ſayd without doubt.

Phiſitians dealing by practiſe rather then skill.

And why not the Indies and all as well as theſe?

As right as can be.

The foxe ſaith he will eate no grapes.

he is ſo well ſtuffed and repleniſhed therewith. It ſhould be then to very great purpoſe to ſuſpect that hee would be King of France. But what, what? I ſay not therefore to heale the kings euill or great poxe (wherewith his Southerly countries are very ſore infected) hee maketh not any reckoning of the prayers of the deuout inhabitants of his good towne of Paris, who haue beſought him by plaine letters ſigned with their hands, to receiue them as his good ſubiects and ſeruants, & to accept the weightie burthen of the Crowne of France: or if his backe were ſo bowed, and charged with other Crownes more precious, that that of France could not finde place, that yet at the leaſt he would recompence therewith one of his Nobles or Princes, who ſhould doe him fealtie, hommage and reuerence for it. Marrie otherwiſe, I beſeech you for the honour of God, thinke not that he thinketh thereof. His behauiours in the Low Countries, and in the new found lands, ſhould aſſure you that he thinketh of no euill, no more then an old ape. And though it were ſo, that he had cauſed you all to kill one another, and to periſh by fire, ſword, and famine, ſhould not you be very happie to bee placed on high in Paradiſe, aboue Confeſſors and Patriarches, and to mocke at theſe Maheutres, which you ſhould ſee vnderneath you to roſte & boyle in Lucifers fires? Dye when you will, wee haue Moores, Africans, Wallons and Foruſcites to ſet in your place: kil, murder, and burne hardly all: Monſieur the Legate will pardon all: Monſieur the Lieutenant will aduow all: Monſieur d'Aumale will adiudge all: Monſieur of Lions will ſeale all, and Monſieur Marteau will ſigne all: I my ſelfe will ſerue you for a father confeſſor, and all France alſo, if it haue the heart or ſpirit to ſuffer it ſelfe to dye a good Catholike, & to make the Lorraines and Spanyards her heires, as I beſeech you all in generall and particular, aſſuring you next after Monſieur the Legate, that your ſoules ſhall not paſſe thorowe the fire of purgatorie, hauing been alreadie ſufficiently purged by the fires which

A reaſonable requeſt.

Begin Cardinall with thy ſelfe and thy friends, and then it may be thou ſhalt the better perſwade.

A gracious graunt.

we haue inkindled in the foure riuers, and in the midſt of this Realme, for the holie League, and by the penance, faſtings, and abſtinence which wee would make you doe in deuotion. As touching the election of a King, I giue my voyce to the Marquis of Chauſſons, he is neither thicke lipped, nor flat noſed, but a good Catholike, Apoſtolike, and Romane. I recommend him vnto you and me for my ſelfe: In the name of the father, the ſonne, and the ſpirit, Amen. Theſe words being finiſhed, all the Doctors of Sorbonne, and maſters of Arts there preſent, ſtrooke the palmes of their hands together, and cryed, *Viuat*, that is, let him liue, ſundrie times together, ſo mightily, that all the hall ſounded with it: and after that the noiſe was a little ceaſed, the Prior of the blacke Monkes roſe vp out of his place, and mounted vpon his bench or ſeate, from whence he pronounced very loudly, and that with good grace alſo, theſe foure little verſes, as if he had compoſed them ex tempore.

Quaint qualities for ſuch a place.

Or ex trumperie rather.

His eloquence he was not able to cauſe to be ſeene,
For fault of one booke, in which all his knowledges beene:
My Lords the Eſtates, this very good man excuſe,
His Calepin at Rome he left and could it not vſe.

And euen preſently after, a little maſter of Arts, ſtood out on his feete, and turning his viſage towards Monſieur the Cardinall of Pelue, replied vpon the ſame point in ſo many carmes or verſes.

Adde but h. and it will be charms.

The ignorant Friers had very good reaſon
To make you their head, Monſieur moſt grand:
For they that haue heard your goodly oraiſon,
Haue beknowne you to be of other the moſt ignorant.

All the world thought this rime very pleaſant, and after they had made a ſecond clapping of the hands, & yet not ſo long as the firſt was, Monſieur of Lions roſe vp, & made a ſigne with his hand that he would ſpeake. Wherfore after that all the world had ſonorouſly and theologically coughed, hauked, ſpit, and reſpitted, that they

Great preparations to heare a gooſe hiſſe.

might the more attentiuely heare him, by reaſon of the reputation of his eloquence, hee diſcourſed thus or thereabout.

The Oration of Monſieur of Lions.

MEſſieurs, I will begin my ſpeech by a patheticall exclamation of the royall Prophet Dauid: *Quam terribilia iudicia tua, &c.* O God, how terrible and admirable are thy iudgments? They that will very narrowly looke or take heede to the beginnings and proceedings of our holie vnion, ſhall haue very good occaſion, with their hands ioyned together, and lifted vp into heauen to crie: O God, if your iudgments bee incomprehenſible, how much your graces are they more admirable, and to ſay with the Apoſtle, *Where ſin aboũded, there ſuperabounded grace alſo.* Is not this a very ſtrange thing, Meſſieurs, yea zealous Catholikes, to ſee our vnion now, ſo holie, ſo zealous, & ſo deuoute, that was almoſt in all the parts of it compoſed of people that before the holie barricades, were all beiewelled and enriched with ſome note ill ſolſaied, and alſo ill agreeing with iuſtice? And as it were by a miraculous metamorphoſis, to ſee ſodainly and at one blow, atheiſme conuerted into ardure and feruencie of deuotion: ignorance into ſcience of all nouelties, and curioſitie of newes: concuſſion and extortion, into faſtings: robberie, into generoſitie and valiantnes: to be ſhort, vice and crime tranſmutated into glorie and honour? Theſe are the ſtroakes from heauen, as Monſieur the Lieutenant hath ſayd, euen from God himſelfe: I ſay ſo fayre and beautifull, that Frenchmen ought to open the eyes of their vnderſtanding profoundly for to conſider theſe miracles, and thereupon ought the good people of this Realme, and thoſe that enioy goods to, to be red with ſhame, with almoſt al the Nobilitie, the more ſound part of the Prelats, and of the Magiſtrates, yea the

moſt

Ah mannerly Prelate.

Warre worketh wonders.

Or rather ordure.

moſt cleere ſighted, who make ſhewe to haue in horror, this holy and miraculous chaunge. For what is there in the world more admirable? And what can God himſelfe doe more ſtrange, then to ſee all turned vpſide downe in a moment, valets and varlets to become maſters: ſmall ones made great ones: the poore, rich: the humble, inſolent and proude: to ſee them that obeyed, to command: thoſe that borrowed, to lend to vſurie: thoſe that iudged, to bee iudged: thoſe that impriſoned, to bee impriſoned: and thoſe that were faine to ſtande, to ſit. O meruailous caſe! O great myſteries! O the ſecrets of the profound casket of God, vnknowne to mortall caytiſes. The yards & elles of ſhoppes are turned into partiſanes: the penners into muskets: the breuiaries or portuiſes into targets: the copes into corſelets, and the hoods into beuers and ſalades? Is it not another great and admirable conuerſion of the greateſt part of you, Meſſieurs, the zealous Catholikes, (among whom I will name for honours ſake, the Lords de Roſne, de Mandreville, la mothe Serand, the cheualier Breton, and fiue hundred others of the moſt famous of our ſide, which would make me make a hyperbaton and ouer long parentheſis, and that they whom I name not, would not take it well at my hands?) Is not this I ſay a great matter, that you were all not long ſithence, in Flaunders, bearing armes politikely, and imploying your perſons and goods againſt the archicatholike Spanyards, in the fauour of the heretikes of the Low Countries, and that you are now ſo catholikely ranged, euen all at once into the lap of the holie Romane league, & that ſo many good ſots or fooles, banquerouts, ſaffron ſellers, deſperate perſons, hault-gourdiers, forgers, or counterfeiters, all people giuen to the ſpoyle, and worthie of the rope, ſhould ſo couragiouſly ſet themſelues forward, and be of the firſt in this holie part, to doe their affayres, and ſhould become Catholikes with double eares, very long before others? O very patternes of the prodigall childe, whereof the Goſpell ſpeaketh: O de-

As they ſhould indeed.

What man? wither wilt thou?

Mo then a good many.

Fit fellowes for ſuch ſeruice.

Very paſſionate exclamations.

uoute children of the Maſſe at midnight : O holy catholicon of Spayne,that art the cauſe that the price of Maſſes is redoubled, the holie candles and lights cheriſhed againe,and made more dead offerings augmented, and ſaluez multiplied , that art the cauſe that there are no more traitors,robbers,burners,falſifiers,cutthroates and theeues, ſith that by this holie conuerſion , they haue changed their name,and haue taken this honorable title of zealous Catholigues, and of ſouldiers of the Church militant. O deified double Duckets of Spayne,that haue had this efficacie to make vs all young againe, and to renue vs into another better life: this is that which our good God ſpeaking vnto his father ſayth, in S. Matthew the 11. Thou haſt hid them from the prudent and wiſe, and haſt reuealed them to babes. Certainly,Meſſieurs, me thinkes I ſee againe that good time, in which the Chriſtians to expiate and ſatisfie for their offences, croſſed themſelues,and went to make warre beyond the ſea as pilgrims, againſt the miſcreants and infidels. O holie pilgrims,thou of Lanſac,and thy good brother the baſtard Biſhop of Comminges, who haue cauſed to be inrolled by throngs and troupes in your quarters, ſo many honeſt people,who being like vnto minſtrels,had nothing in ſo great hate as their houſe. I will not here comprehend many Gentlemen and others, who are of the wood,whereof ſome haue made them whatſoeuer it be,and haue the ſhewe of it,and ſhewe themſelues valiant cockſcombes vpon the pauement of Paris, who hauing been pages on foote, or ſeruing the Catholike princes, or their adherents,haue bound themſelues in liuelines of heart, to followe their parte, yea if they ſhould become Turkes : liking better to bee traytors to their King and countrie , then to fayle of their word, to a maſter, who is himſelfe a ſeruant and ſubiect of a King. In trueth we are greatly obliged to theſe people, loe, as well as to thoſe, who hauing receiued ſome ſtorme or dammage,of the tyrant or his followers,

Quid non mortalia pectora cogis,auri ſacra fames?

If this bee not good,tell vs what is?

haue thorough indignation, and a ſpirite of reuenge, turned towards vs, and haue preferred their particular wrong, to all other duetie: and we ought alſo as much to thanke them, who hauing committed ſome murther, or notable wickednes, and robberie on the enemies ſide, haue catholikely caſt themſelues into our armes, to eſcape the puniſhment of iuſtice, and to finde amongſt vs all freedome and impietie, for theſe more than none other, are bounde to holde good, and that euen vnto death for the holy vnion. And this is the cauſe why you muſt not diſtruſt the baron d'Alegree, nor of Hacqui ville, gardien of Ponteau on the ſea, nor of the Iailor of Vienne, and others who haue giuen ſo faire blowes and ſtroakes, to gaine paradiſe, with the diſpenſation of their oath: nor likewiſe thoſe, which haue couragiouſlie put their hand to blood, and to the impriſonment of politike magiſtrates: in which Monſieur the Lieutenant hath a great deale of dexteritie, to ingage them, and to cauſe them to doe things irremiſſible, and which deſerue not euer to haue any pardon, no more than that which he hath done. But let vs take heede of thoſe nobles, that ſay they are good Frenchmen, and that refuſe, to take penſions and double ducketts of Spaine, and haue conſcience to make warre, againſt merchants and labourers: theſe are dangerous people (I cannot tell you) and are able to make vs falſe ſleuces. For they brag that if the Biarnois would goe to Maſſe, their ſwordes ſhould neuer cut againſt him or his. Remember you the enteruiewes and parlements, which ſome make ſo often at Saint Denis, and of the paſſeports that they receiue, and that they ſend ſo eaſilie on the one ſide, and on the other. Theſe people, Meſſieures, heare not maſſe but on one knee, neither take they holy water in entring into the church, but in their bodie forbidding it. O, would to God, that they were all like to that holie pilgrime, confeſſor, and catholike zealous martyr, Monſieur de la Mothe Serrand, who being in the priſons at Tours, for yeelding teſtimonie to his faith, re-

Hee would haue ſaide impunitie.

Curſed counſell.

A heinous offence.

fuſed to dine, and take his refection of porridge vpon a friday, fearing leaſt they had put ſome fatte in his ſoppe: and this champion of the faith, this Macabee, this deuoute martyr, proteſted to ſuffer death rather, than to eate any other ſoppe, than that which was catholike. O famous aſſiſtants, choſen and tried at all aduentures, for the dignitie of this notable aſſembly, the very pure creame of our prouinces, the very wine lees of our gouernement, which are come hither with ſo many trauailes, ſome on foot, ſome alone, other-ſome in the night, and the greateſt parte at your owne coſts and charges. Doe not you wonder at the heroicall actes of our Louchards, Buſſis, Senaulds, Oudineaux, Morreliers, Crucez, Goudards, and Drouarts, who haue ſo well come by the feather? What thinke you of ſo many Caboches as are found, and God hath raiſed vp at Paris, Roan, Lions, Orleans, Troyes, Toulouze, Amiens, where you ſee butchers, taylors, fillipers, iuglers, tumblers, cutlers, and other ſortes of perſons of the very droſſe and ſcumme of the people, to haue the firſt voyce in councell and aſſemblies of the eſtate, and to giue lawe to them, that before were great of race, of riches, and of qualitie, who now dare not cough nor mutter before them. Is it not in this, that the prophecie is accompliſhed, which ſaith, hee raiſeth the poore out of the dungehil? Should not this be a crime to paſſe ouer vnder ſilence, that holy martyr fryer Iames Clement, who hauing been the moſt vnorderly and wicked of all his couent (as all the Iacobins of this citie knowe well inough) and hauing many times had the chapter, and the diffamatorie whip, for his thieueries and wickedneſſes, is notwithſtanding ſanctified at this daye, and now is alofte to debate and diſpute with S. Iago of Compoſtella, who ſhall haue the firſt ſeate? O bleſſed confeſſor and martyr of God. How gladlie would I bee the paranimph and encomiaſt of thy praiſes, if my eloquence could attaine to thy merits? But I loue better to holde my peace therein, than to ſpeake too little thereof.

Stumble at a ſtraw, & leap ouer a blocke.

A country metaphor.

Gentlemen of the new ſtampe.

Scripture rightly applied.

Affections fit enough for ſuch a fact and fellow.

And continuing my diſcourſe, I will ſpeake of the ſtrange conuerſion of mine owne proper perſon: although that Cato ſaith, *Nec te laudaris, nec te culpaueris ipſe*, thou ſhalt neither praiſe thy ſelfe, neither ſhalt thou blame thy ſelfe, yet I will freely confeſſe vnto you, that before this holy enterpriſe of the vnion, I was no great deuourer of the crucifix, and ſome very neare about me, and that haunted me moſt familiarly, haue had in opinion, that I did a little ſmell of the faggot, becauſe that being a yong ſcholler, I tooke pleaſure in reading the bookes of Caluin, and being at Tolouze, I had mingled my ſelfe to preach and teach in the night with the new Lutherans, and afterwardes made no great conſcience nor difficultie, to eate fleſh in Lent, nor to lie with my ſiſter, following the examples of the holy patriarches of the Bible. But ſince that I had ſigned the holy league, and the fundamentall lawe of this eſtate, accompanied with double duckets, and of the hope that I had of a redde hatte, no man hath doubted touching my beliefe, neither hath there any further inquirie been made, touching either my conſcience, or my cariages. Verily I confeſſe, that I owe this grace of my conuerſion next after God, to Monſieur the Duke d'Eſpernon, who (hauing vpbraided me in the Councell with that, whereof none doubted in Lions touching my ſiſter in lawe) was the cauſe, that of a great politike, and a very ſlender Caluiniſt that I was, I became a great and coniured leaguer, as I am at this preſent the director and ordainor of ſecret affaires, and ſuch as importe the eſtate of the holy vnion, neither more nor leſſe, than bleſſed Saint Paul, who of a perſecutor of chriſtians, was made the veſſell of election. This is the cauſe wherefore hee ſaith: where ſinne hath abounded, there ſhall grace alſo abounde. Doubte not then any more to continue firme and conſtant in this holy partie, full of ſo many miracles, and of ſtrokes from heauen, of which you muſt needes make a fundamentall lawe. As touching the neceſſities and oppreſſions of the clergie, you ſhall or

may

A great clarke, good latiniſt and ſingular verſifier.

A beaſt: for abuſing thy ſiſter and Gods word alſo.

From euill to worſe.

may aduiſe thereof, if it pleaſe you, for for my regarde, I will put paine that my great pot bee not ouerthrowne, and I ſhall alwaies haue credite with Roland and Ribault, that will not fayle to pay mee my penſions, from whatſoeuer part ſiluer come. Euery one will aduiſe to prouide for himſelfe, if he thinke it ſo good, and for my patte I deſire not peace, vnleſſe firſt I may be a Cardinal, as they haue promiſed mee, and as I my ſelfe haue well deſerued. For without mee Monſieur the Lieutenant could not be in the degree where he is, becauſe it was me my ſelfe, that retained the late Duke of Guiſe his brother, who woulde willinglie haue gone from the eſtates of Bloys, diſtruſting of ſome deafe deuiſe and ambuſhment of the tirant: but I cauſed him to remaine, and to waite for a diſpatch from Rome, which ſhould be brought me within three dayes, and that was the cauſe, why Madame his mother here preſent, hath many times reproached me, that I was the cauſe of his death: whereof Monſieur the Lieutenant and all his, ought to yeelde mee thankes, becauſe that vpon this pretext, and to reuenge this goodly death of his, we haue ſtirred vp the people, and taken occaſion to make another King. Courage therefore, courage I ſay my friends: feare not to expoſe your liues, and that which remaineth of your goods for Monſieur the Lieutenant, and for them of his houſe. Theſe are good princes and good Catholikes who loue you to the full and on the ridge. Speake not here of abrogating from him his power, which ſome murmur and mutter, that it was not giuen him but vntil ſome next holding or aſſembly of the Eſtates: but theſe are the accountes of the Storke. They that haue taſted this morſell, they will neuer bite. Would you demaund a more goodly and braue king, and one that is more groſſe, and more graſſe or fattie than he is? Hee is (by S. Iames) a faire peece of fleſh, and I thinke you cannot finde one that ouerweigheth him. Meſſieurs, of the nobilitie, that keepe the townes and caſtles, in the name of the holy vnion, are you not very glad

If thou maieſt be iudge.

Whot paſſions and bad perſwaſions.

Good parts to commend to a kingdome.

glad to leuie and gather vp all the taxes, tenths, aydes, ſhoppes, fortificatious, watches, impoſts, and that which is giuen for all wares, as well by water as by land, and to take your rights and cuſtomes vpon all prices, ranſomes, and pillages, without being bound to make an account thereof to any man? Vnder what King would you finde a better condition? You are Barons: you are Counties and Dukes in the proprietie of all the places and prouinces which you hold. You command abſolutely therein, and as it were kings of the cardes. What would you haue better? Leaue and forget theſe glorious names of French monarchie, and remember no more your anceſtors, nor them who haue inriched and inobled you. To be briefe, he that ſtandeth well, let him not remoue himſelfe. As touching you, Meſſieurs, the eccleſiaſticall perſons, of a trueth I looſe my Latin in ſpeaking to you, and I ſee very well that if the warre laſt, there will be a ſhamefull number of poore prieſts: but alſo hope not you for your recompence in this brittle and fraile world, but in heauen where the crowne of eternall glorie waiteth for them that ſhall ſuffer and dye for the holie League. Let him ſaue himſelfe that can. As concerning my ſelfe, I am capable enough to beare and weare a red hat, but to remedie & meete with the neceſſities and oppreſſions of the Clergie, it is not in my power, neither indeed will my gowtes giue me leaue or leiſure to thinke thereupon. Notwithſtanding, I feare one thing, that is, that if the King of Nauarre reuoke the paſſeports and ſtriuings for benefices, which he hath giuen to the Monaſteries and Chapiters, there will be daunger leſt ye all crie to the murther, after the holie father, and Monſieur the Legate, and the moſt reuerend Cardinall here preſent, that might well leaue the bootes in France, if they did not in good time ſaue themſelues beyond the mountaines. I leaue it to my maſters the preachers, to holde alwaies in breath their deuout pariſhioners, and to repreſſe the inſolencie of theſe demanders of bread or of peace. They know the paſſa-

Right as can be, of clubbes, ſpades and all ſaue the harts.

What text ſheweth that?

Prayer for their patrons.

ges of ſcripture, to accommodate them to their purpoſe, and to turne them and to vſe them to the occaſions as they ſhall haue neede. For it was neuer ſayd for naught, that the Goſpell is, a tripe wifes knife, that cutteth on both ſides: according to that, And out of his mouth there went a ſword ſharpened on either ſide: And as the Apoſtle S. Paule ſaith; The word of God is liuely and effectuall, and more pearcing then a two edged ſword. Now that which for the preſent moſt importeth our affayres, is to build and ſet vp a fundamentall lawe, by which the French people ſhall be kept and held to ſuffer themſelues to be coyffed, biggened, haltred, and lead at the appetite of my maſters that ſit in chaires and pulpits: yea they ſhall ſuffer themſelues to be barked and pilled to the very bones, and their purſes to bee cleanſed euen vnto the bottome, without ſpeaking a word, or asking any cauſe why. For you Meſſieurs know, that we haue to doe with our penſions. But aboue all, cauſe oftentimes to bee renued the othes touching the vnion, vpon the precious bodie of our Lord, and continue the brotherhoods of the name of Ieſus, and of bleſſed S. Francis: for theſe are good rollers for the raſcall people; with which matter wee charge the honor and conſcience of our good fathers the Ieſuites, and wee recommend alſo vnto them our ſpyes, to the end that they continue to cauſe to be held ſurely our newes in Spayne, and receiue alſo ſecret mandates from his Catholike maieſtie, for to cauſe them to be kept for Ambaſſadors, Agents, Curats, Confeſſors, Church-wardens, and Maſters of brotherhoods; and that in their particular confeſſions, they doe not forget to forbid vnder paine of eternall damnation to deſire peace, & much more to ſpeake of it, but to inſtubborne and make ſtiffe the deuout Chriſtians, to ſacking, to bloud, and to fire, rather then to ſubmit themſelues to the Biarnois, though indeed he ſhould go to Maſſe, as he hath giuen in charge to his Ambaſſadors thereof to aſſure the Pope. But wee know well enough the counterpoyſon, if this ſhould fall out,

A homely reſemblance, & a foule abuſing of ſcripture following.

Counſell fit for one that ſhould be a Cardinall to giue.

out, & we would giue good order, that his holines ſhould beleeue nothing of it, and though he ſhould beleeue, yet he ſhould doe nothing, and though he ſhould doe, that we would receiue nothing of it, if I be not Cardinall. And why ſhould not I be, ſeeing Maſter Piere de Frontac, being but a ſimple aduocate of Paris, of the time of King Iohn, was ſo well, for hauing diligently deſended the cauſes of the Church? And me that haue forſaken my maſter, and betrayed my countrie, to vphold the greatnes of the holy Apoſtolike ſea, ſhould not I be ſo? And I wil bee ſo: yea I aſſure you I will bee ſo, or my friends ſhall faile me. I haue ſpoken.

The end of all.

Better a bad example then none.

After that the ſayd Lord Archbiſhop had finiſhed his Epiphonema, with great mouing of the bodie and contention of voyce, he did very baſely demaund permiſſion of Madame de Montpenſier, to withdrawe himſelfe to change his ſhirt, becauſe he had ouerheate himſelfe in his harneſſe. The beadle of Monſieur the Rector, which was at his feete, cauſed the preaſe to be reſſed into two: afterwards ſliding downe by the ſeates of the deputies, my ſayd Lord the Rector Roze, cloathed with his Rectorall habit aboue his rochet and portable camail of a Biſhop, putting off his cap diuers times, began thus.

It was fit it ſhould be ſo.

The Oration of Monſieur the Rector Roze, heretofore Biſhop of Senlis.

MOſt famous, moſt noble, and moſt Catholike Synagogue: euen as the virtue of Themiſtocles waxed hot, by the conſideration of the triumphs and trophees of Miltiades: ſo doe I feele my ſelfe to haue my courage inwarmed, in the contemplation of the braue diſcourſes, of this riuer of rhetorike and flood of eloquẽce, I meane Monſieur the Chancellor of the Lieutenancie, who commeth to triumph in ſpeech. And after his example, I am moued with an vntollerable ardure, to ſet out my rhetorike, and to ſet vpon a ſtall my merchandiſe in this place,

As right as can be.

Oh what force there is in eluiſh examples.

Great preferments.

It needeth not.

Notable orders.

where oftentimes I haue made preachments, that by the meanes of the late King, haue made me of a miller to become a Biſhop, as by your meanes, I am of a Biſhop become a miller. But I thinke that I haue ſufficiently declared by my paſſed actions, that I am not ingrate, and that I haue not done any thing, but that which I haue ſeene to be done, by diuers others of this noble aſſiſtāce, who yet haue receiued more benefites then me of the dead King, and haue notwithſtanding brauely chaſed him out of his kingdome, and cauſed him to bee murthered, for the good of the Catholike faith, vnder hope to haue much more, as wee were gently promiſed. Now I will not here rubbe againe the things paſſed, nor catch your beneuolence by a long exordium or entrance; but ſummarily I wil tel you, Meſſieurs, that the eldeſt daughter of the King, I ſay not of the King of Nauarre, but of the King that we ſhall chuſe here, if God be pleaſed, and waiting for that I will ſay, the eldeſt daughter of Monſieur the Lieutenant of the Eſtate and crowne of France, the vniuerſitie of Paris doth declare vnto you in all obſeruance, that from her very ſwadling cloutes, and firſt beginnings, ſhe hath not been ſo well nurtured, mannered, modeſt and peaceable, as ſhe is now, by the grace and fauour of you the reſt Meſſieurs. For in ſteed that we were wont to ſee ſo many men and women ſellers of old apparell, ſellers alſo of old mantles, pattins, great pots, & other ſorts of wicked people to runne vp and downe the ſtreetes, to haunt brothell houſes, to draw wooll, and to braule with the cookes of the little bridge, you ſee no more a man of ſuch people throughout al the colledges: All the ſuppoſts of the faculties and nations, that made hurlie burlie for the ſuites of licenſes, appeare no more: they play no more theſe ſcandalous playes, and biting ſatyres vpon the ſcaffolds of colledges, and ye ſee there a goodly reformation, all theſe ſame young regents being retired, that in diſdaine would ſhewe it, that they knew more Greeke and Latine then other men. Theſe factions amongſt the maſter of artes, wherein they did beate one another with the blowes of their cappes and their hoods, are ceaſed: all theſe ſchollers of great or good houſe, little and great haue giuen vs the ſlippe. The booke ſellers, printers, binders, guilders, and other people of paper and parchment, to the number of more than 30000. haue charitably deuided the wind, in a 100. quarters, to liue thereof, and haue yet left ſufficient for them that haue remained behinde them. The publike profeſſors, who were all royall and politikes, come not any more to breake our heads, and trouble our braines with their orations, and with their congregations in the three Biſhops, they haue put themſelues to doe Alchymie, euery one by himſelfe. Brieſelie, all is quiet and peacefull: and I will ſay much more vnto you. Heretofore in the time of the politikes and heretikes Ramus, Galandius and Turnebus, no man made profeſſion of letters, vnles he had with a long hand and great charges ſtudied, and gotten artes and ſciences in our colledges, and paſſed thorough all the degrees of the ſcholaſticall diſcipline. But now by the meane of you the reſt Meſſieurs, and the virtue of the holy vnion, and principallie, by your blowes from heauen, Monſieur the Lieutenant, the butter men and butter wiues of Vanues, the ruffians of Mont-rouge, and of Vaugirard, the vine dreſſers of Saint Cloud, coblers of Villejuiſue, and other catholike cantons, are become Maſters in artes, bachelors, principals, preſidents, and bouſiers of colledges, regents of claſſes, and ſo ſharpe, ſubtill and argute Philoſophers, that better than Cicero, now they diſpute *de inuentione*, that is of inuention, and learne euery day to be aſtodidactos, that is teachers of themſelues, without any other Maſter than you, Monſieur the Lieutenant, they learne I ſay, to dye of famine, *per regulas*, that is to ſay, by rules. Alſo now you heare no more in the claſſes that clamorment and brawling of latine, amongſt the regents, that did batter and

Spoken cunningly, & like an Alchymiſt.

A monſtrous change.

Or rather Aſſodidactos.

beate the eares of all the world: in ſteede of this bablerie and pedlers French, you heare euery houre of the daye the Argentine harmonie, and the very idiome and proper ſpeech of kine, and weaned calues, and the ſweete ſinging of aſſes, and of ſwine, as if it were of the nightingales, that ſtand vs in ſteede of clockes or belles, for the firſt, ſecond, and third. Sometimes heretofore wee were wonderous deſirous, to learne and to haue the Hebrew, Greeke, and Latine tongues, but at this preſent wee haue more neede of an oxe or neats tongue ſalted and poudred, that would bee a good commentarie, I can tell you, after our oaten bread. But le Mains and Laual, and theſe infallible weigh Maſters of Angers, with their Capons of high greaſe, and their wonderfull fatte hennes, haue deceiued vs as well as the tongues, and we haue no more but a ſower and bitter remembrie of theſe ſame academicall meſſengers, that came downe or lighted at the croſſe, and other famous Innes, in the harpe ſtreete, and that at the daye and very poynte of time named, to the great contentment of the ſchollers waiting for them, and of their regents ſelling olde garments. You Monſieur Lieutenant, are the cauſe of all this: and all theſe miracles and monſtrous things are the workes of your hands: and yet it is true that our predications, preachments and decrees, haue not hurt or hindred them: but yet for all that, you were the principall motiue and inſtrument thereof: and to ſpeake to you in one worde, you haue vndone vs, and more than vndone vs: Excuſe me if I ſpeake ſo, I will ſay with the Prophet Dauid, *Loquebar in conſpectu regum, & non confundebar*. I did ſpeake in the ſight of Kings, and I was not confounded, nay I did not bluſh, no more than a blacke dogge. You haue I ſay ſo defiled and defamed this faire eldeſt daughter, this ſhamefaſte virgin, this flouriſhing damſell, the onely pearle of the world, the diamond of this Fraunce, the carbuncle of the Kingdome, and one of the moſt white floure deluces of

Meruailous Metaphors.

A high commendation.

Such as you Monſieur are.

Whether wilt thou Rector.

Paris, that forraine and ſtrange vniuerſities make Greeke and Latin ſonnets thereof, *Et verſa eſt in opprobrium gentium*, And it is turned into the ſhame of the nations. In the meane while my maſters our doctors, finde nothing therein but to laugh: for they haue not the quodlibetarie queſtions ſo frequent: there paſſe out no more Bachelers, Licenciats, nor Doctors, where they were wont to haue their banquets, drinkings one to another and feaſts, and did crambe themſelues vp to the throate: the wine of Orleans commeth no more here, much leſſe that of Gaſcoigne, ſo that all ergoes are ceaſed and layd aſide. And though ſome one of theſe that are moſt Spaniolized by meanes of ſome double Duckets, and doe receiue ſome penſion of the Legate cloſely or ſecretly, yet that is not as much to ſay that the others feele it. Moreouer, Monſieur the Lieutenant, you haue cauſed Louchard, your ſteward or purſebearer, and a very zealous man, to be hanged, and haue by conſequēt declared to be hangable, all they that haue been preſent at the ceremonie of the order of the vnion, which hath been giuen to the preſident Briſſon. Now ſo it is, that all the young Curats, Prieſts and Friers of our vniuerſitie, and our other Doctors for the moſt part, we haue all been promoters of this tragedie, therefore *glue*. And I tell you, that if you had not haſted your ſelfe to come, wee had indeede ſerued our turnes with others, and wee had not remayned in ſo faire a way, and ſuch ſpeech at this day is very high to them, whoſe teeth could haue done no euill, if you had yet lingered but three daies to come. But to come backe to my firſt theame, I argument thus: Louchard and his companions were iuſtly hanged, becauſe they were gallowclappers and deſerued hanging. *Atqui*, but the more part of our other Doctors were conſorts and adherents, and counſellors of the aforeſayd hanged one: therefore crackropes, gallowclappers, are pendable, or worthie to be hanged. And it ſerueth to no purpoſe to alleadge the abolition that was graunted vnto vs, touching the Catholike

He would haue ſayd proceede.

And why not? for of like there ſhould be the like cōſideration.

That is, we are caught in the lime twigge.

Doctorly done

tholike murther, for the maxime of the law will be ſtrõg, *Remiſſio non dicitur niſi ratione criminis:* that is, remiſsion is not ſayd to bee, but as in regard of a crime, the aforeſayd abolition not being able to aboliſh the merited paine, no though you ſhould mollifie or ſoake it a hundred times in the Catholicon of Spayne, which is a ſope that ſcoureth, and that cleane away, euery thing. And therefore we muſt neceſſarily argument thus in *Baroquo.*

He concludeth in mood and figure full finely.

Whoſoeuer cauſeth zealous Catholikes to be hanged, is a tyrant, and fauourer of heretikes: but Monſieur the Lieutenant hath cauſed Louchard to be hanged and his companions, the moſt Catholike Catholikes, and zealous zealous aboue all: therefore Monſieur the Lieutenant is a tyrant, and fauourer of heretikes, worſe then Hẽry of Valois, who pardoned Louchard, & la Morliere, worthie of the gibbet, three yeares before the barricadoes. And that it is not ſo, I proue the minor, *a maiori ad minus:* that is, from the greater to the leſſe. That Biarnois held in his hands priſoners, the principall heads of the League, as Boiſdaulphin, Peſcher, Fontaine, Martel, Flavacourt, Tramblecourt, the Cluzeaux, and many other, that owe me thankes, if I name them not, whom he cauſed not to be hanged, though he were able & might haue done it before: *Quia non vult mortem peccatoris, ſed vt reſipiſcat:* that is, becauſe he will not the death of a ſinner, but rather that he ſhould repent, as ſome haue done: and notwithſtanding he is an heretike, or accounted for ſuch a one: *Ergo,* Monſieur the Lieutenant is worſe then an heretike, becauſe he hath cauſed to bee hanged his beſt friends, who put the bread into his hands. To ſay that this was done, *ad maiorem cautelam:* that is, for better heede and greater ſubtiltie, or to bring downe the pride and inſolencie of the ſixteene, that is good: notwithſtanding in the meane while they were hanged. And this ſaying cannot hinder, that we bee not alwaies iudged and reputed great dolts & blockheads, that is in Latin and French ſots, for that we haue indured him

Well ſpoken, and like a Diuine.

him ſo long: and which is worſe, that the politikes may conclude in mood and figure, that Sorbonne can erre: a matter I tel you, that would make me once againe to become mad, and runne vp and downe the ſtreetes. For if this one ſhould haue place, wee ſhould neuer bee able to proue, by all the flowers of our rhetorike, nor by all the fundamental lawes of the kingdome, on which Monſieur of Lions hath relied ſo much, and made ſo great reckoning, that ſo many ten thouſands of poore chriſtians, as wee haue made, and daily doe make to dye, with ſword, with famine, with fire, by our headlong decree, ſhould be iudged true martyrs, if it be ſo that our foreſayd decree be not able to abſolue them from the oth of fidelitie and naturall obedience, that ſubiects owe vnto their Prince. Wherfore Meſſieurs, I ſupplicate you, in the name of our Academie, to couer with a cloake this worthie fact here, the moſt catholikely that you can, as Monſieur the Legate doth the intentions of Pope Sixtus, who loued not the League ſo dearly as ſome ſayd he did. Furthermore, I will furniſh you with ſo many places and paſſages of ſcripture, as you would haue, for I haue of them euen to ſell againe. But aboue all things, I recommend vnto you, Meſſieurs, our penſions, and of my maſters or fellow Doctors of the holie facultie of theologie, as alſo of my maſters the Curats and Preachers for whom I ſpeake. For you haue to doe with vs, and you are not able to paſſe theſe things. And Madame of Montpenſier knoweth well enough to ſay, that ſhe gayned more townes, and diſpatched more work with a very few double Duckets, which ſhe diſtributed to the preachers and Doctors, then the King of Nauarre did with all his taxes and armies. I doe in good time aduertiſe you, that if you furniſh and fit not the appoyntment, there is danger, leaſt wee giue our ſelues whollie ouer to proue, that it is beſt to haue a lawfull King, though wayward and wicked, ſeeing hee will leaue vnto vs the bread of the chapiter, and purgatorie, without innouating any thing till the Councel that ſhall

Death for treaſon, counted martyrdome, with theſe reuerēd doctors.

The belly hath no eares, though it haue a mouth to ſpeake.

He meaneth their rents and reuenues, ordinarie or extraordinarie.

be. But in expecting that, aduiſe ye whether wee ſhall make a King or no. I know that Monſieur the Lieutenant would gladly bee he: ſo alſo would his nephew bee: and likewiſe his brother the Duke of Nemours: and I doubt not, but that the Dukes of Sauoy and of Lorraine haue as great deſire of it: for of a trueth they haue as much right to it one as another. Now concerning Duke Mercurie, his agents will doe as much for it as he himſelfe. If he had taken in good faith and earneſt Don Anthonio the King of Portugall, and had deliuered him to his very good friend, the moſt Catholike King, as hee promiſed him, I beleeue that he would haue been content with the rights and claimes that hee hath to the Dutchie of Bretaigne, like vnto thoſe which his grandfather Iohn had by his wife. But here, he that is not he, taketh not he. Firſt of all, I counſell you not to ſtay your ſelues vpon the Duke of Sauoy, or vpon the Duke of Lorraine: for they are not (in ſpeaking with reuerence) but cods or bladders that haue enough to doe in their owne houſe: and I aſſure my ſelfe that they will be content with very little. If you wil leaue to the Savoyard, Daulphin & Prouence, with ſome little part of Lionnois & of Languedoc (yet ſo that you make him to take Geneua alſo) I would ingage my life that he will demaund no more of you, but the confiſcation of Eſdiguieres. As touching the Duke of Lorraine, take frõ him the Dukedome of Bouillon, and giue him Sedan, Mets, all Champagne, and part of Bourgongne, which is for the good ſeating of him, you ſhall appeaſe him afterwards for a morſell of bread, though it bee but browne. I come now vnto you Monſieur of Guiſe, the ſonne of a good father and of a good mother, one whom the prophecies haue of long time deſtined to kingdomes and empires, and haue ſurnamed you Pepin the ſhort, or curtalled. You, behold you, vpon the poynt to be another great Charles the great, your great great grandfather, if the fayre or market hold. But regard, I pray you, that you ſuffer not your ſelfe to bee deceiued. Theſe Meſſieurs of

Spayne,

Practiſe to apprehend Don Anthonio.

If you can, or be able.

The name of a worthie man that holdeth him touch.

Spayne, although they be our very good friends & good Catholikes, be not merchants at one word, and buy & ſell with no more: and that is found true in them, not at this time only, for there are almoſt two thouſand yeares ſince that they haue medled with more matters then they ſhould, and that men haue giuen them this name to bee fine and cunning in doubling of poynts. They promiſe you this diuine damoſel or daughter in mariage, to make her a Queene *in ſolidum*, that is, altogether and wholly with you: but take you heede that the Duke de Feria haue not filled his ſeates ſigned without charge. He hath a boxe full of ſuch things, wherewith he ſerueth himſelfe vpon all occurrences, as of a laſt for euery ſhooe, and as one ſaddle for all horſes: he dates them, or he antedates them with his chamber pot when pleaſeth him. I haue feare, ſomething that he hath propounded vnto vs, that this is nothing but arte and ſubtiltie to amaze vs withal, when he hath ſeene that we will not vnderſtand, or be of minde to breake the law Salick. If you haue but neuer ſo little noſe, you ſhall ſmell it. For we knowe in good part, that the marriage is alreadie accorded of her and of her couſin the Archduke Erneſt. *Adde*, that is, ioyne hereunto, that thoſe of the houſe of Auſtrich doe as the Iewes doe, that doe not marrie but in their tribe or familie, and hold one another by the tayle as hannekins and hannetons doe.

Spanyards' paynted out.

Leaue of therefore this vaine hope of Gynecocratie, and beleeue that little children mocke at it, and goe from it to muſtard. I heard the other day one, that comming verie brauely from the tauerne, did ſing theſe foure verſes.

That is gouernment of women together.

The League finding it ſelfe flat noſed,
And the Leaguers much without repoſe,
Aduiſed themſelues of a fetch, which is
To make a King without a noſe.

But if I had been able to haue made him to haue been caught by the commiſſarie Bazin, who ranne after him, he

A prety deuiſe.

he had had no leſſe then the miller that mocked our Eſtates. What wil you ſay to theſe impudent politikes, that haue put you in a ſhape in a faire leafe of paper, alreadie crowned as a king of the cardes, by anticipation, and in the ſame leafe haue alſo put the figure of the ſayd infant or daughter, crowned for Queene of France as you, you regarding huze a huze one the other? And in the neather part of the ſayd painture, haue placed theſe verſes, which I haue kept by heart, becauſe that therein it goeth as on your ſide.

The French Spanalized haue made a King of France,
To the daughter of Spayne they promiſed haue this King:
A royaltie very ſmall, and of ſlender importance:
For their France is compriſed within Paris, a ſtrange thing.
O Hymen mariage god, for this cold mariage
Thy quiet torch, I pray at this time doe not bring:
Of theſe diſioyned corps, men ſet out the image,
That make the loue of eyes both two within one thing.
It is a royaltie onely in ſhew moſt ſure:
Deceit and not true loue hatched hath this mariage:
Good cauſe that being King of France in portraiture,
They cauſe him to eſpouſe of a Queene the image.

If Monſieur of Orleans in the qualitie of Aduocate general, would cauſe to be ſearched out theſe ſame wicked politike Printers, it is his charge, and they might bee knowne by their caracters, and his good goſsips Bichon, N. Niuelle, Chaudiere, Morel, and Thiere, will diſcouer the matrice. Touching my ſelfe, I willingly forbeare it, for theſe heretikes are euill ſpeakers as diuels, & I ſhould feare they would make ſome booke againſt me, as they did againſt the Catholike Doctor and Lawyer Chopin, vnder the name of Turlupin. Meſsieurs of the hall, or place of hearing, will therein doe their duetie, *more & loco ſolitis*, after their wonted manner and place. I will hold my ſelfe content to preach the word of God, to maintaine my Beadles, and carefully to ſolicite my penſions. Let all this be ſpoken by a parentheſis. But Monſieur de

And neuer mend it is likelie.

Guiſe, my good child, beleeue me, and you ſhall beleeue a very foole: ſtay no more vpon that, it is not foode for our foules or birds. Liſt not vp your traine for all this: we doe not inlarge or make longer your table by reaſon of this. There is hay: there are none but beaſts that delight in it: but doe better: obtaine of the holie father a croiſade, or an expedition and voyage againſt the Turkes, and goe and reconquer that goodly kingdome of Ieruſalem, which appertaineth to you by reaſon of Godfrey, your great vncle, euen as wel as that of Sicilie and the kingdome of Naples. How many ſcepters and crownes are prepared for you, if your horoſcopus lie not, as you your ſelfe are wont to ſay, that you haue not a limited fortune. Leaue this ſame wretched and miſerable kingdome of France to him that will vouchſafe to take the burthen of it. It is not fit that your ſpirit borne for Empires, and the vniuerſall monarchie of the habitable world, ſhould ſtoope to ſo ſmall morſels or matters, and vnworthie of you and of your late father, whom God abſolue, if it be permitted to ſpeake ſo of Saints. And you Monſier the Lieutenant, to whom I muſt needes now ſpeake. What thinke you to doe? you are groſſe and fully panched: you are heauie and deformed: you haue head big enough indeede to beare a crowne. But what? you ſay you will none of it, and that it would too much ouer burthē you. The politikes ſay, that the foxe ſayd ſo touching mulberies which he would faine haue had. You hinder vnder hād that your nephew ſhuld not be choſē: you forbid the deputies, that none of them bee ſo bold as to touch this great ſtring of the royaltie or kingdom. What ſhall we do then? We muſt haue a King: who as the politike doctors ſay, is better takē thē ſought. You make the K. of Spaine beleeue, that you keep the kingdom of Frāce for him, & for his daughter: & vnder this hope, you ſucke & draw from the honeſt man all that that the Indies and Peru can ſend him, he maintaineth vnto you your plate, he ſendeth you armor & armies, but not at your deuoti-

Neuer better ſpoken.

A carefull caution.

The foxe will eate no grapes.

on or diſpoſition. For he looketh to himſelfe for all you, and hee diſtruſteth you both one and other, as though ye were blinde, and taketh you as theeues. In the meane while, yee haue prouoked the ſixteene, who accuſe you to bee a marchant of crownes, and haue offered this of Fraunce to him that would giue moſt. They make books of this to your preiudice, wherein they diſcipher all your actions. They ſay that you haue cloſe practiſes with the Biarnois, and cauſe wordes and meſſages to be caried vnto him by Villeroy and Zamet, to lull him a ſleepe, and to cauſe him to vnderſtand that you are a good Frenchman, and will neuer be a Spaniard, and that you can giue him Paris backe againe, and make peaceable vnto him all his kingdome, when hee ſhall haue been at Maſſe, and acknowledged our holy father, and vnder this baite and deceite, you haue drawne or gotten fortie thouſand politike crownes for three moneths, which indeede ſhould bee rated for foure, euery one tenne thouſand crownes a peece, making you to vnderſtand that the Spaniſh King would pare and clip your diſtributions, if he knew that you treated concerning accord and agreement with heretikes. But it is diſcouered that ſecretly you ſend your agents to Rome and into Spaine, to lette that the Pope ſhould not giue him abſolution, if hee demaunde it, and to ſtirre vp the King of Spayne, to ſend new forces towards the frontiers, you thinke you are very ſubtile: but your ſubtleties and fetches are ſowen together with white thred; in fine, all the worlde ſeeth them. For theſe politikes haue dragons in the fieldes, that take all your packets, and by diueliſh arte diuine and decipher al your ciphers, as alſo thoſe of the King of Spaine and of the Pope, though they bee neuer ſo ſubtile and craftie, ſo well that they know all your affaires, both at Rome, and at Madrill, and in Sauoy and in Germanie. You iuggle and deale craftily with all the world, and all the world doth deale ſo with you likewiſe. Danger there is that you become not that, that the Countie Saint Pol

A iuſt iudgement.

A good arithmetician.

And therefore eaſilie diſcouered.

conſtable of France, in the time of King Lewis the eleuenth was: who after that he had abuſed his maſter, and the Duke of Bourgongne, and the King of England all at one time, in the end was made Cardinall in Greue. As for being King of your head, looke not for it: your parte is periſhed, frozen, or runne into the fire: all your elders ſet themſelues againſt it Your couſines competitors, would rather goe and departe to the other ſides, than to indure it, the ſixteene make no more account of you, for they ſay that they haue made you that that you are, and you hang them vp and diminiſh their number as much as you can, the people had hope vpon your word, that you would vnlock and open the riuer, and make the wares and trade free: but they ſee to the contrarie, that they are more locked vp and ſtraitned than before, and that the bread and the ſmall good they haue to liue of, commeth not thorow your well dooing nor by your valour, but of the liberalitie of the Biarnois, and of his good nature, or of the couetouſnes of the getters of it, which drawe out of it all the profit, Brieſelie, the greater parte beleeueth that you will prolong as long as you can, the Lieutenancie, in the which men haue placed you, and liue alwaies in warre and in trouble, and yet well to your eaſe, well ſerued, well intreated, well guarded of the Swiſſers and of the Archers, that there lacketh nothing, but the coates of armes, and the applauſe of the people to be King, whileſt all the reſt of the people dieth ſtarke mad through famine. You will keepe the pledges, and bee the perpetuall perſon, who will haue the charge of, and looke well to the goods that are vacant, which hindereth and prolongeth, as much as hee can the deliuerance of the things cried, leaſt hee ſhould render an account. Beſides you cannot be King by the mariage of the infant or daughter of Spaine, you are maried alreadie, and would you put your finger in the hole? For you haue ridden the olde one, that keepeth hir ſelfe well from the hee Goate: and beſides there muſt bee another more luſtie

That is, loſt his head in the place of execution, as wee would ſay at Tiburne, or the tower hill.

Mõſieur Lieutenants lets.

luſtie fellow than your ſelfe, for this girle of thirtie yeres, blacke as pepper, and of an oken appetite. Moreouer though we ſhould haue choſen you King, yet you ſhould haue to doe with the Biarnois, who knoweth a thouſand feates or prankes of Baſque, and who ſleepeth not but as much as he will, and at the houre that hee will, who making himſelfe a catholike, as he threatneth you hee will doe, will drawe on his ſide all the potentates of Italie, and of Almaine, and withall, the heart of all the French gentry, or gentlemen of France: of which you ſee alreadie the greateſt parte, with ſo many poore afflicted townes, wearie of their warre and of their pouertie, part to ſhake in the haſt, and to make a writing of their retraict, that demaunde nothing elſe but that colour and good occaſion, to withdrawe themſelues from the couple, & therewith to couer or colour their repentance. Doe you dreame thereof, Monſieur the Lieutenant for the like you haue counterfeited the King, and yee haue farted againſt, or like the Biarnois, in edicts and declarations, in ſeales, in guardes, and great prouoſts, and maſters of requeſts of your houſe. Though you would burſt, and would blow vp your ſelfe, great as an oxe, as doth the female frogge, yet ſhall you neuer be ſo great a Lord as he, although ſome ſay, that he hath not ſo much fat vpon all his bodie, as is able to feede a larke. But doe you knowe what you doe? I would counſell you, but that you haue been Bigamus, or haue had two wiues, to make your ſelfe an Abbot: whoſoeuer ſhall be King, he will not refuſe to beſtow vpon you the Abby of Clugny, which is of your houſe: you loue a fatte ſoppe or brewis as wee ſay, and you thruſt your ſelfe willingly into the kitchin: you haue a very ample and ſpacious belly, and ſo you ſhall be crowned, I ſay crowned with the ſame crowne, and your crowne made with the ſame ciſſers, that Madam your ſiſter ſhide hung at her girdle, to make the monkelike or frierlie crowne of the late Henrie of Valois. You will not demaund of me neither fidelitie, nor

A good preferment for ſo great a ſeruice.

It needeth not: an honeſt man may be taken vpon his word.

oath for this matter; but I am of this aduiſe. I will not ſpeake here of Monſieur of Nemours, your *vterin* (but the politikes ſay *adulterin*) brother: he hath done his caca or needes in our little cheſts: he hath his purpoſes and attemptes by himſelfe, and is like to Picrocolus, that by diſcourſes well reaſoned of, made himſelfe Monarch of the world, foote by foote. If he can gouerne the King of beaſts, as hee hath done the ſhippe of Paris, I will ſay that he hath skill to doe more, than Maſter Mouſche, or flie. Theſe beaſtes forget ſome times their gouernours, ſpeciallie if they change their habite or attire: hee ſhall not bee ill parted with, if hee come to his pretentions, whereto you Monſieur the Lieutenant, and Monſieur of Lyons will doe him, I beleeue, very good offices. The whole ſumme, Meſſieurs, you are too many dogges to gnawe one boane: you are iealous and enuious one of another, and you can neuer tell how to agree, or liue without warre, that would put vs into worſe eſtate than before. But I will tell you: let vs doe, as they haue done in the conſiſtorie, for the election or choyſe of a holy father: when two Cardinals ſued and laboured for the popedome, the other Cardinals, for feare they ſhould incurre the hatred of the one or of the other, choſe one amongſt themſelues, the weakeſt backed of them all, and made him Pope. Let vs doe ſo, you are foure or fiue robbers in the realme, all great Princes, and ſuch as haue no want of appetite and ſtomacke. I am of aduiſe, that not one of you ſhould be king: wherefore I giue my voyce to Guillot Fagotin, the keeper of Gentilly, a good vine dreſſer, and an honeſt man, who ſingeth well at the deske, and knoweth all his office or ſeruice booke by heart. This will not be found without example, in ſuch times as this is: witneſſe the Harelle of Roane, where they made king one named le Graſſe, or the fatte, one as wee would ſay, who was much worſe aduiſed than Guillot. And thus you ſee whereupon I founde and grounde mine aduiſe. I haue read ſometimes the great and diuine Philoſopher

Speake cleanly for ſhame.

Deepe counſell.

A worthie example.

Plato, who ſaith, that thoſe realmes are happie, where Philoſophers are kings, and where kings are Philoſophers. Now I know that it is little more than three yeares ſince that this good gardian of Gentilly and his familie, together with his kine meditated day and night Philoſophie, in a hall of our colledge, in which there is more than two hundred good yeares, that men haue read and treated, and diſputed publikely, philoſophie, and all Ariſtotle, and all ſortes of good morall bookes. It is not poſſible that this good man hauing raued, ſlumbred and ſlept, ſo many dayes and nights, within theſe philoſophicall walles, where there haue been made ſo many ſkillfull leſſons and diſputes, and ſo many goodly wordes vttered, that there ſhould not ſomething thereof abide, that hath entred, pierced and penetrated into his braine, as it did to the poet Heſiodus, when hee had ſlept vpon mount Parnaſſus. And this is the cauſe why I perſiſt and meane, that he may as well be king as another.

The place ſanctifieth the perſon with theſe men, in all matters.

A propheſie and no lie.

Now as Monſieur Roze ended theſe wordes, there ſprong out a great murmuring amongſt the deputies, ſome approuing, other ſome reprouing his opinion, and the princes and the princeſſes were ſeene, to whiſper in the eare one of another: yea it was hard that Monſieur the Lieutenant ſaide very baſely to the Legate, this foole here will marre all our miſterie. Notwithſtanding, the foreſaid Roze would haue continued his ſpeech: but when hee ſawe the noyſe to begin againe, with a certaine generall clacking of hands, he roſe vp in choler, and cried with a very loude and outſtretched voyce. How now, Meſſieurs? Is it permitted here to ſpeake what one thinketh? Haue not I libertie to ſpeake and conclude my arguments, as Monſieur of Lyon hath done? I know well that if I had been a courtier as he, I ſhould not haue named a perſon: for he hath charge from the clergie, to name Countie du Bouchage, Frier Angell, for the hope that this Prince louing change, would change alſo our miſeries, into ſtroakes or blowes from heauen. But I pray you keepe him to beare the golden torch in the battailes: for it ought to be enough for him, that he hath quite forſaken the bagge and the wallet. At theſe wordes euery one began againe to crie, to whiſtle, to hiſſe: and though the heraulds, the vſhers, porters and all cried aloude, let euery man holde his tongue (not daring to ſpeake the worde peace there) and that Monſieur the Lieutenant ſundrie times commaunded them to make ſilence, yet it was not poſſible to appeaſe the bruite and noiſe, in ſo much that the ſayd Lord Rector, ſweate, fret, fomed, and ſtroke with his foote, and ſeeing that there was no more meane to take his theame againe, cryed as loude as hee could, Meſſieurs, Meſſieurs, I ſee well that you are in the Court of King Petault, where euery one is maſter. I leaue it to you, and you to your ſelues: let another ſpeake: I haue ſpoken.

Huſh and be ſtill: the word peace is a bull-begger.

And thereupon he ſet himſelfe downe againe, mumbling very much, and wiping the ſweate from his forehead, and there ſcaped from him, as ſome ſay, certaine odoriferant belchings of the ſtomacke, that ſmelled of the perfume of his choller, with certain words in a low note, complaining that they had defrauded the aſsignation ſent out of Spayne, for my maſters the Doctors, and that others had made their profite of it, but that this was the gold of Tholouze, which ſhould coſt them very dearely. At the laſt, the rumour beginning a little to bee reappeaſed, Monſieur du Rieu the younger, Countie and gardien or keeper of Pierre-font, deputie for the Nobilitie of France, apparrelled with a little cape, after the Spaniſh faſhion, and a certaine high coppin tancked hat, lifted vp himſelfe to ſpeake, and hauing twiſe or thriſe put his hand to his throate, which did itch, he began in forme following.

Good ſtuffe: but there can come nothing els from thence.

The Oration of the Lord of Rieu, Lord of Perriere-ſont, for the nobilitie of the union.

Or Roration rather, as you ſhall perceiue by the things contained herein, and the manner of the handling thereof.

MEſsieurs, I knowe no cauſe why they haue deputed me, to beare the word in ſo good a companie, for all the Nobilitie on our ſide. I muſt needes ſay, that there is ſome diuine thing or matter in the holy vnion, ſeeing that by the meanes thereof, of a commiſſarie of the artillerie, poore & miſerable enough, I am become a gentleman, and the gouernour of a very faire fortreſſe, yea that I may equall my ſelfe to the greateſt, and am one day to mount very high, either backward or otherwiſe. I haue good occaſion to followe you, Monſieur the Lieutenant, and to doe ſeruice to this noble aſſemblie, by black or by white, by wrong or by right, ſeeing that all the poore Prieſts, Friers, and good people, deuout Catholikes, I aſſure you, doe bring mee candles, and adore mee, as a S. Maccabee of times paſſed. This is the cauſe wherefore I giue my ſelfe to the liueliest and quickeſt of the diuels, that if any of my gouernment thruſt in himſelfe to ſpeak of peace, I runne vpon him as a grey or ruſſet woolfe. Let warre liue: there is nothing but to haue it, of what part ſoeuer it befall. I ſee I cannot tell, what nicenes of our nobilitie, that ſpeake of preſeruing religion and the eſtate altogether: and that the Spanyards ſhall loſe in the ende the one and the other, if we ſuffer them to doe it. Touching my ſelfe, I meane nothing of all this, prouided that I leuie taxes daily, and that they pay me my appointmēts, I care not what betide the Pope, or the pretie wench his wife. I am after my intelligences to take Noyon: if I can bring it about, & to effect, I ſhall be Biſhop of the towne, and of the fields to, and ſhall make a mouth at them of Compeigne. In the meane while I chaſe the cowe, and the inhabitant alſo, as much as I can, and there ſhall not be peaſant, husbandman, or merchant round about me,

He dwelleth by euill neighbours.

Wel and wiſely added.

and within tenne miles compaſſe, that ſhall not paſſe by my hands, and that ſhall not pay me cuſtome and raunſome. I know inuentions to make them come to reaſon: I giue them whipcordes, or the ends of cordes tyed with knots vpon them, after the faſhion of the Franciſcane Friers girdle: I hang them vp by the arme holes: I heate their feete with a red hot frying pan: I put them in yrons and in the ſtockes: I ſhut them vp in an ouen; in a cheſt that is powred full of water: I hang them as a capon to be roſted: I beate them with ſtirrop leathers: I ſalt them, I make them to faſt: I tye thẽ, being ſtretched out, within a fanne. Briefly, I haue a thouſand gentle meanes to draw out the quinteſſence of their purſes, and to haue their ſubſtance, and to make them beggers and vagabonds for euer they and all their race. What care I for that ſo I haue it? Let no man ſpeake to me hereupon, touching the poynt of honor: I know not what it meaneth. There are that boaſt they are deſcended of theſe olde Knights of France that chaſed the Saraſins out of Spayne, and put King Peter againe into his kingdome. Otherſome ſay, that they are of the race that went to conquer the holie land with S. Lewis. Others, that they are come downe from them that haue ſundrie times placed the Popes againe in their ſeates, or that haue driuen the Engliſhman out of France, and the Bourguignons out of Picardie, or that haue paſſed the mountaines for the conqueſts of Naples and of Millan, which the King of Spayne hath vſurped againſt vs. I care not for all theſe titles and goodly conueiances, nor for armes, whether they were timbred or not timbred. I would be a villaine of foure deſcents or races, ſo that alwaies I may receiue taxes without yeelding an account. I haue not read, neither the bookes, nor the hiſtories and Annales of France: & I haue nothing to do with this, to know whether it be true, that there were Paladins and Knights of the round table, that made profeſsion of nothing but of honor, and to defend their King and their countrie, and would rather bee dead then receiue

A right comparison.

If crueltie be gentlenes.

Out of the abundance of the heart the mouth ſpeaketh.

ceiue a reproach, or ſuffer that one ſhould doe iniurie to an other. I haue heard reckoned vp by my grandmother, in carrying her butter to market to ſell, that there had been ſometimes one Gaſton de Fois, one Countie de Dunois, one la Hire, one Poton, one captaine Bayart, & others who became inraged for this poynt of honor, and to get glorie to the Frenchmen. But I take my leaue of their good graces as in this regard. I haue a good rapier and a good piſtolet, and there is neither Sergeant, nor Prouoſt of merchants, that dare ſummon or arreſt me. Fall out what may, it is ſufficient for me that I am a good Catholike. Iuſtice was neuer made for gentlemen, ſuch a one as I my ſelfe am. I will take the kine, and the cocks and hennes of my neighbour, when it ſhall pleaſe me: I will raiſe vp the rents of his lands: I will take them away againe, and ſhut them vp with mine owne within my incloſure, and yet he ſhall not dare to mumble or grumble at it. All ſhall be for my good comelines: I will not ſuffer my ſubiects to pay taxes or toles, but to my ſelfe, and I counſell you, Meſſieurs the nobles, to doe euen ſo. And ſo indeede there ſhall be no neede of treaſurers and financiers, or receiuers of reuenues, that may make themſelues fat with, and vſe the ſubſtance of the people, as the coleworts of their garden. By the death of God, if I finde either ſergeant, or receiuer, or man of iuſtice doing exployt vpon my lands, without demaunding leaue of me therefore, I wil make them eate their parchemine: we haue indured enough: are we not free? Monſieur Lieutenant, haue not you giuen vs licenſe to doe all things? and Monſieur the Legate, hath not he layd the bridle in our neckes, to take all the goods of the politikes, to kill and to murther kinsfolkes, friends, neighbours, father and mother, prouided that therein we doe our owne buſineſſes, and that we be good Catholikes, without euer ſpeaking either of truce or of peace? I for my part will doe ſo, and I pray you alſo to do the like. But I haue yet another thing to remonſtrate vnto you, that is, not to ſpeake any more

An example or deſcription of a luſtie cutter, ſuch a one as was Kain, Lamech, or Nimrod.

Ill ſworne, and like a new vpſtart gentlemā.

Good counſel of a ghoſtly father.

more of this Salique law. I know not what it is, but Seigneur Diego hath giuen it mee by memorie, with ſome round peeces that will doe me great good. This in the whole is the matter, that wee muſt goe ſacke theſe ſame furred hoods of the court of Parliament, that play the galants, and meddle with the affaires of the eſtate where they haue nothing to doe, but to ſee and behold. O that you would giue them me but a little to manage: neuer did Buſsie the clerke doe his worke ſo well. If Monſieur the Legate commaund me only to goe to them, and put my hand on their necke or breaſt, there is not either ſquare cappe or hood, that I will not make flye about, if they heate mine eares ouer much, yea to this Monſieur Maiſtre, and to this du Vayr, that ſet all the reſt in traine. Monſieur Lieutenant, why giue you not order for it? Know you not wel, that the preſident de Nully hath told you, & named by name & by ſurname all they that haue ſpoken for this wicked lawe? Why doe you not ſend for them, and throw them into the riuer, as he hath counſelled you? And this goodly fellowe Marillac, that was ſo much heate at the beginning, and ſpake of nothing but fire and bloud, I feare at the end he will become banquerout to the League, if they promiſe him to bee Councellor of Eſtate to this Biarnois. Let vs take heede of theſe people that turne their coates ſo eaſily, and followe the winde of fortune, when they ſee that their ſide goeth ill. Ha braue Machault: Ha valiant Bourdeaux, you are worthie to be as my ſelfe exalted to the higheſt degree of the honor of nobilitie! Amongſt the long gownes, I loue none ſaue you, and that famous preſident, which I will yet name here by honor, Monſieur de Nully, who beſides the couragious beginning and progreſſe that hee hath made for the League, whereof he may be well ſayd to be the putatiue father, hath worthily vouchſafed to expoſe his daughters, and to proſtitute their reputation to the brothell houſe, that he might doe ſeruice to Meſſieurs the Princes, and to my maſters his Curats & Preachers.

He meaneth double duckets.

Crueltie cauſeth it.

O worthie cõmendation.

Wickednes wrought by euill meanes, and therefore a double tranſgreſſion.

Shall I ſpeake of alſo the heroical deed of that good man Baſton, that ſo valorouſly ſigned the League with his owne very bloud, drawne out of his hand, which afterwards by miracle remained maimed and benummed, ſo much would this glorious martyr ſuffer for the holy vnion? And thou noble arc boutant of the vnion, Lewis of Orleans: thy catholike Engliſhman, and thy expoſtulation: and thy oration made in the fauour and for the honor of the Legate, and of the Spanyards, did deſerue that they ſhould haue put thee in the place of preſident Briſſon: but men recompence not good people as they ſhould, no more then thy companion in office, for hauing written ſo curiouſly the lawes of the vncle againſt the nephew. Theſe are iuſt and virtuous men, and not thoſe dunghill churles, and beſhitten ſellowes, who ſeeing that there was nothing more to be grabeled and ſifted in their palace of this towne, and that all their ſacks were voyd and emptie, or hung vpon the hooke, departed from hence and went to Tours, and to Chalons, where they knew that the manger was full, and the racks garniſhed. Briefe, take away fiue or ſixe of al this miſlead troupe, all the reſt is nothing worth, and the beſt to the diuell. I cannot tell what theſe perſons and people of iuſtice haue done vnto me: and yet I loue them not. I did once ſhewe my hand vnto an olde Gypſie woman, who tolde me that I had a round thumbe, and that I ſhould keepe my ſelfe therefore from the round and halfe round. I beleeue that ſhe ment to ſay from theſe people that weare the round cap. In fine Meſſieurs, I haue charge from the Nobilitie, to remonſtrate vnto you that you muſt once againe abate and take downe the inſolencie of theſe hochebrides and ſwallowers of myſts, and doe your affayres whileſt the weather is fayre: If the law Salique be maintained and vpheld, I feare leaſt Monſieur the Legate will be ſore troubled therewith, and the infant or daughter of Spayne be in daunger to be ſhauen. But for this matter, I referre my ſelfe to Monſieur the Lieutenant,

A good ſentence ill applied.

A readie, it may be a right iudgement.

Lieutenant, who hath good skill to breake the ſtroake, and to tricke his couſins beard, yea and ſhaue it to, and that without a razor. Furthermore, if you muſt needes chuſe a King, I pray you thinke vpon me and my merits. Some haue made me beleeue, that there haue ſometimes been choſen worſe then me. The Lydians (but I knowe not what kinde of people they are) made one, that did driue or holde the plough. The Flemmings made one their Duke that was a brewer of beere: the Normanes, a cooke: the Pariſiens, a piller of the barke of trees. I tell you I am more then all theſe: for my grandfather was a ferrier in France, or of France: and if he got hell, I ſhall gaine paradiſe. Conſider I beſeech you Monſieur de S. Paul, now Countie of Rethelois, Mareſchall of the vnion and Archbiſhop of Reims, who indeed had his father not long ſithence dwelling in a caue or odde corner couered with ſtraw nigh vnto Nangy; and who as yet hath his ſiſters married one of them with a tauerner, and the other with a tyſſer maker: and yet behold he is Peere and Mareſchall of France, and one that lendeth money, but yet vpon good pledges, to Monſieur de Guiſe his maſter and good benefactor. By this reckoning you may well make me King, and ſo you ſhall doe well: for if you doe, I will let you doe all you would. I will aboliſh all theſe Sergeants, Proſtables of iuſtice, I will ſuppreſſe all theſe Proctors, Pettiſoggers, Commiſſaries, and Councellors, except them that be of our friends: but there ſhall bee no more ſpeech of ſummoning nor of ſeazing, nor of paying mens debts: ye ſhall be all as rats in the chaffe, and it ſhall ſuffiſe mee, if you call me Sire. But ye ſhall aduiſe hereof. For the leaſt, I knowe well that I am as well worthie of it, as another, and I will ſay nothing more of it but this, that I am thruſt forward to goe and execute mine enterpriſe vpon Noyon, after that I ſhall haue combated with the gouernour of this citie: and hereupon I kiſſe the hands of your mercie.

If that can be.

A noble race, and worthie deſcent.

And good reaſon to.

After that the Lord of Rieu had finiſhed his militarie or ſouldierlike ſermon, euery one of the aſſiſtants declared by his countenance, that they had taken pleaſure in his naturall eloquence, for a man that had no letters or learning: and who might make good fruite, if he did ſo a long time in this world. Hereupō roſe vp one of the deputies, named the Lorde Angouleuent, who very loudely cauſed them to vnderſtand, that he had a charge from the new nobilitie, & on the behalfe of the honeſt men & maſters of the vnion, to remonſtrate vnto them ſome thing of importance, touching this qualitie, and that it was reaſonable, that he ſhould be heard before the third eſtate, which was not compoſed or made but of towne dwellers, requiring Monſieur the Lieutenant to cauſe audience to bee giuen vnto him, and calling vpon the people of the King of the vnion, and namely the aduocate generall of Orleans (who ſometimes before had written in the fauour of the ſaide nobilitie) to cleaue vnto his requeſt, and ſpeaking that he roſe vp, and ſtoode altogether vpright, vpon the ſeate where he was ſet, and began to ſay, Monſieur the twelfth: but ſodainely hee was interupted by reaſon of a great noyſe of peſants, that were behinde the deputies, which noyſe being a little ceaſed, hee began againe, Monſieur the twelfth, and by and by the noyſe aroſe more great than before, and yet he ceaſed not the third time to ſay, Monſieur the twelfth of May. And afterwarde aroſe vp the Lord of Aubray, which had in charge to ſpeake for the third eſtate, and conteſted that it did belong to none but to him, to ſpeake that day of the barricades, and that they were neuer accuſtomed in Fraunce, to make more than three eſtates, and ſo hee let that the deputie of the new nobilitie was heard, as being but a dependence, and a member of the ſaide third eſtate. The ſaid Lord of Angouleuent, diſputed long time on his part, ſaying that euery one was there for his money, and began againe ſundry times theſe three

A very vnmannerly interruption of a wiſe noble man.

wordes, *Monſieur the twelfth*, and at euery time he was interrupted. At the laſt as the rumor increaſed, and the factions for the one and the other were alreadie heate, ſo farre as to come for it to the blowes of the fiſt, the aduocate of Orleans remonſtrated, that it was no more time now to reſt vpon the auncient formes, which were but for ſhoemakers and coblers, nor yet vpon the ceremonies of times paſt, ſaue onely in the fact of faith and religion: and that the aſſembly of the ſaid eſtates ſhould be vnprofitable, if they did not all things therein after the new manner. And as for him that hee had ſeene the remembrances and inſtructions of the new nobility, which deſerued very well to bee conſidered of. Notwithſtanding conſidering now that it was ſomewhat late, and that Monſieur the Lieutenant was freſh and faſting, and the houre of Monſieur the Legates dinner was paſt, hee required, that the ſaid Lord of Angouleuent ſhould put his ſpeech in writing, and deliuer it vp, and ſhould holde his tongue, if he could: otherwiſe and for defaulte thereof, he ſhould be ſent to the Countie de Choyſie: which thing Monſieur the Lieutenant approued with his head. And the rumor being by little and little ceaſed, and the foreſaide d' Angouleuent hardly ſet downe againe, the ſaide Lorde d'Aubray, deputie of the third eſtate, hauing laid aſide his ſword, ſpake his oration very nigh after this manner.

A ſtrong exception, or elſe that will down alſo.

Well added: for it is not eaſilie done.

The oration of Monſieur d' Aubray for the third Eſtate.

BY our Ladie, Meſſieurs, you haue giuen vs a goodly ſpeech. There is no neede now that our Curats ſhould preach vnto vs, that we ought to drawe our ſelues out of the mudde, and to make our ſelues cleane. As touching that which I ſee by your diſcourſe, the poore Pariſiens haue enough of it already within their bootes and it will bee very hard, to pull them out of the mudde and mire.

A patheticall exordium.

It is a maruaile, if euer they can come out.

mire. From henceforth it is time for vs to perceiue, that the falſe Catholicon of Spayne, is a drugge that taketh men by the noſe: and that it is not without cauſe, that other nations call vs little quailes, becauſe that as poore quailes that are hooded, and very credulous, the preachers and Sorboniſts, by their inchaunting quaile pipes, haue cauſed vs euen to giue our ſelues into the nettes of tyrants, who haue afterwards put vs into a cage, and ſhut vs vp within our walles to teach vs to ſing: wee cannot but confeſſe, that wee are at this time taken and made greater ſeruants and ſlaues, than the Chriſtians in Turkie, or the Iewes in Auignon. We haue no more either will or voyce in the chapiter or aſſembly. We haue no more any thing proper, or that wee may well ſay this is mine. You, Meſſieurs, that ſet your foote vpon our throate, and fill our houſes with garniſons, haue and poſſeſſe all. Our priuiledges, franchiſes, freedomes and auncient liberties are ouerthrowne, and taken away. Our towne houſe, which I haue ſeene to bee the ſure refuge of the ſuccors of our kings in their vrgent and weightie affaires, is become a butcherie: our court of Parliament is none at all: our Sorbonne is a brothell houſe, and the vniuerſitie become ſauage or wilde. And yet the extremitie of our miſeries is this, that in the middeſt of ſo many miſchiefes and needes, it is not permitted vs to complaine, nor to demaunde ſuccor, and hauing death as it were betweene our teeth, we muſt of neceſſitie ſay, that we are in good health, and that we are very happie, to be ſo wretched for ſo good a cauſe. O Paris that art no more Paris, but a denne of outragious beaſts, and a citadell of Spaniards, Wallons and Neapolitanes, a ſanctuarie and ſure retrait of robbers, murtherers and killers. Wilt thou neuer thinke againe of thy dignities, and remember thy ſelfe what thou haſt been, in compariſon of that thou art? Wilt thou neuer cure thy ſelfe of this frenſie, that for a lawfull and gracious king, haſt begotten vnto thy ſelfe fiftie little kings, or wrens rather, and yet fiftie tyrants?

No vnfit reſemblance.

A ſore change

A pitifull and iuſt complaint.

Beholde thou art in irons : beholde thou art in the inquiſition of Spayne,more intollerable a thouſand folde,and more hard to bee borne and indured of ſpirits, that are borne liberall and free(as French men are)than the moſt cruell deaths that Spaniards can deuiſe. Thou waſt not able to beare a ſmall augmentation and increaſe of taxes and offices, or ſome new edicts, that did not much import thee : and yet now thou indureſt men to poll thy houſes,to pill and to ſacke thee euen vnto blood, to impriſon the Senators,to driue away, and baniſh thy good citizens, and counſellors,yea to hang and to murther thy principall magiſtrates. Thou ſeeſt this,thou indureſt this: yea thou doeſt not onely indure it, but thou doeſt approue it and praiſe it, and thou dareſt not, neither canſt thou tell how to doe otherwiſe. Thou couldeſt not ſupport and beare with thy king,ſo gracious,ſo gentle,ſo eaſie, ſo familiar, that made himſelfe a fellow citizen with thee,and burgeſſe of thy towne, that hee inriched thee, that he hath garniſhed thee with glorious and ſumptuous buildings, increaſed thy forts and ſtately rampers, and adorned thee with honorable priuiledges and immunities. What ſay I, couldeſt not ſupport and beare with? It is much worſe. Thou haſt chaſed him out of his owne towne, out of his owne houſe, out of his owne bed. What, ſay I chaſed him? thou haſt purſued him: what? purſued? thou haſt murthered him, and canonized the murtherer for a ſaint, and made bonfires for his death. And now thou ſeeſt how much that death of his hath profited thee. For that is the cauſe why another is aſcended into his place, much more watchfull, much more laborious,and a far better warriour,& that knoweth better to keepe thee in, ſomewhat more ſtraitely, as to thy damage and hurt thou haſt alreadie proued. I pray you, Meſſieurs, if it were permitted, to caſt yet theſe laſt abois, in libertie, let vs a little conſider, what good or what profit hath come vnto vs, by this deteſtable death, which our preachers did make vs beleeue, was the ſole

The ſpaniſh Inquiſition.

The fruites of ſenſeles treaſon.

Kindenes rendred for good.

The great difference betweene good gouernement and tyrannie.

and the onely meane to make vs bleſſed. But I cannot diſcourſe vpon this poynte, but with very great griefe to ſee things in the eſtate in which they are, in compariſon of that they were then. At that time, euery one had yet corne in his garner, and wine in his ſeller: euery one had his veſſell of ſiluer or plate as we call it, his tapiſtrie, and his coſtly moueables: the women had then their girdles halfe of ſiluer: the reliques were hole and ſound: they had not ſo much as touched the iewels of the crowne. But now who is there, that can boaſt that he hath whereof to liue for three weekes, vnles it be theſe theeues and robbers, that haue made themſelues fat with the wealth of the people, and that haue on all hands pilled and polled the moueables, both of preſent and abſent? Haue we not by little and little conſumed all our prouiſions, ſould our moueables, molten our veſſell, and pledged all that wee haue to the garments on our backs, to liue not onely poorely, but verie wretchedly and caytife like? Where are our halles and our chambers ſo well garniſhed, and ſo decked with diaper and tapiſtrie? Where are our feaſtes and bankets, and our licorous and daintie tables? Loe we are brought to milke and white cheeſe like the Swiſſers. Our bankets are of a bitte of biefe, yea the biefe of a cowe, for all the meſſes and ſeruices wee were wont to haue: and happie is he that hath not eaten the fleſh of horſes and of dogges: and happie is hee that alwaies hath had oaten bread, and coulde make a little paſte of it, with the broath of brawne ſold at the corner of the ſtreetes, in the places where heretofore they did ſell the delicious and daintie tongues, young quailes, and legges of mutton. And it hath not been long of Monſieur the Legate, and of the Embaſſador Mendoza, that we haue not eaten our fathers bones, as the ſauage and wilde people of new Spayne doe. Can any man thinke of, or remember all theſe things without teares, and without horror? And they that in their conſcience knowe well inough, that they are the cauſe thereof, can they

If he can, he is a man of no ſenſe.

heare ſpeake of theſe things without bluſhing, and without apprehending the puniſhment that God reſerueth for them, for ſo many euils and miſchiefes whereof they are authors? Yea when they ſhall repreſent vnto themſelues the images of ſo many poore citizens, as they haue ſeene fallen in the ſtreetes, all ſtarke and ſtone dead through famine: the little infants and ſucking babes to die at the breaſts of their languiſhing mothers, drawing the breaſt for nothing, and not finding what to ſucke: the better ſorte of the inhabitants, and the ſouldiers to goe through the towne, leaning vpon a ſtaffe pale and feeble, more white and more wanne than images of ſtone, reſembling rather ghoſts than men: and the inhumaine and diſcourteous anſwer of ſome, euen of the Eccleſiaſticall perſons, who accuſed them, and threatned them, in ſteed of ſuccouring or comforting them. Was there euer barbarouſnes or crueltie like to that, which we haue ſeene and indured? Was there euer tyrannie and domination matchable to that, which we ſee and indure? Where is the honour of our vniuerſitie? Where are the colledges? Where are the ſchollers? Where are the publike readings and lectures, to which people did run from all the partes of the world? Where bee the religious ſtudents in the couents? They haue all taken armes, and beholde they are become all of them vnruly and wicked ſouldiers? Where are our chaſſes? Where are our precious reliques? Some of them are molten and eaten vp: other ſome are buried in the grounde, for feare of robbers and ſacreligious perſons. Where is that reuerence that men caried once, to the people of the Church or Clergie, and to the ſacred myſteries? Euery one now maketh a religion after his owne manner, and diuine ſeruice, ſerueth for no other vſe, but to deceiue the world through hypocriſie: the prieſts and preachers haue ſo ſet themſelues on ſale, and made themſelues ſo contemptible, by their offenſiue life, that men regarde them no more, nor their ſermons neither, but when they are to be vſed to preach and

If they be ſo good, how bad are the reſt

Bookes turned into blades, a good change.

The diuell a lie it is.

and ſpread abroade ſome falſe newes. Where are the princes of the blood, that haue been alwaies ſacred perſons, euen as the pillars and ſtaies of the crowne, and of the French Monarchie? Where are the Peeres of France, that ſhould be the firſt here to opē to, & to honor the Eſtates? Al theſe names, are no more but the names of porters, wherof ſome make litter for the horſes of the Meſſieurs of Spayne and of Lorraine. Where is the Maieſtie and grauitie of the Parliament, heretofore the defender of Kings, and the mediator betweene the people and the Prince? You haue caried it in triumph to the Baſtille: and authoritie and iuſtice, ye haue led them captiue more inſolently and more ſhameleſlie, than the Turkes woulde haue done. You haue driuen away the beſt ſorte of people, and retained none but raſcals or offſcourings: who are either full of paſſions or elſe baſe minded. Beſides euen of them that doe remaine, ye will not ſuffer ſo few as foure or fiue to ſay what they thinke, and you threaten them alſo, to giue them a billet, as vnto heretikes, or politikes. And yet you would make men beleeue, that that you doe, is for no other reſpect, but for the preſeruation of religion, and of the eſtate. This is well ſaid: but let vs a little examine your actions, and the cariage or behauiour of the King of Spayne towards vs: and if I lie one word, let Monſieur Saint Denis, and Madame Saint Genuiefue, the great patrons of Fraunce neuer helpe me. I ſtudied a little while in the ſchooles, and yet not ſo much as I deſired: but ſince I haue ſeene diuers countries, and trauailed into Turkie, and thorow out all Natolia, and Sclauonia, euen vnto Archipelagus, and mare maior, and Tripoli of Syria: where I found the ſaying of our Sauiour Chriſt to bee true: By their fruites yee ſhall know them. Men knowe ſufficiently enough, what are the intentions and inuentions of men, by their works and by their effects. Firſt, I will ſpeake it (and yet with an honorable preface) that the King of Spayne, is a great prince, wiſe, ſubtill, and very aduiſed, the moſt mightie, and

A priſon, as we would ſay here, the Fleete or Tower.

Hee meaneth ſome kinde of torture or torment.

A fearefull execration.

A good touchſtone indeede.

A mannerly man.

and hauing the greateſt territories of all Chriſtian princes, and that he ſhould be yet ſo much the more, if all his lands, countries, and kingdomes were ſure and ioyned one of them to another. But France which is betweene Spayne and the lowe countries, is the cauſe that his ſeparate and diſioyned Lordſhips, coſt him more than they are worth. For aboue all nations hee feareth the French, as that which he knoweth to be moſt noble, and to haue the greateſt valure and impatience againſt the reſt and rule of a ſtrange people. And that is the cauſe, why being wiſe, prouident, and well counſelled as hee is, ſince that hee was conſtrained to make that miſerable peace which was ſealed and ſigned by the death of our good King Henry the ſecond, and not daring either openly to gaineſay the ſame, or beginne warre, whileſt that France was flouriſhing, vnited, agreed and of the ſame minde and will together, hee indeuoured to ſowe diuiſion and diſcord amongſt vs our ſelues: and ſo ſoone as hee ſawe our princes to be miſcontent, or to iarre amongſt themſelues, he did ſecretly and cloſely conueigh himſelfe into the action, and incouraged the one of the ſides, to nouriſh and foſter our diuiſions, and to make them immortall, and to buſie our ſelues, to quarrell and fight one with another, yea to kill one another, that whileſt theſe troubles were amongſt vs, hee might bee left in peace, and ſo long as we did inweaken our ſelues, to grow & increaſe, without loſſe and leſſening. This was the courſe and proceeding that hee held, after that hee ſawe the princes of Vendoſme, and of Condie malecontent, who alſo drew and caried with them the houſe of Montmorencie and of Chaſtillon, and to ſet themſelues againſt the aduantageable aduancements and proceedings of your father, and of your Vncles (Monſieur Lieutenant) who had inuaded and vſurped all authoritie and kingly power, in the time of young King Fraunzis their nephew. I ſpeake nothing but that all Fraunce, euen to the ſmalleſt and baſeſt of them, yea that the whole worlde knoweth.

No lie ſurely. Beare with bragging and lying a little.

Ah wilie foxe: but yet well diſcouered ſubtiltie.

Plaine & pregnant proofes.

Bleare eyed men and barbers, as it is in the prouerbe, are acquainted therewith.

For all the bloudie tragedies, which ſince that time haue been plaied vpon this pitifull ſcaffold of France, haue all of them been borne and proceeded from theſe firſt quarrels, and not from the diuerſitie or difference of religions, as without reaſon men doe yet to this day, make the ſimple and idiots to beleeue. I am old and haue ſeene the affayres of the world, as much as another, yea by the grace of God, and the goodnes of my friends, I haue been Sheriffe, and prouoſt of the merchants alſo in this citie, in the time that men proceeded thereunto by free election, and that they did not conſtraine nor vſe violence to men, for their ſuffrages and voyces, as you haue done, Monſieur Lieutenant, not long ſithence minding and purpoſing to continue Monſieur Boucher at your deuotion. But I remẽber yet thoſe old times, as if it were but yeſterday paſt, or this day preſent. I can remẽber well from the beginning of the quarell, that fell out betweene Monſieur your late father, and late Monſieur the Conſtable, which proceeded from no other cauſe, but from the iealouſie of one of them ouer another, both of them being the great minions and fauourits of Henrie the ſecond their maſter, as wee haue ſeene alſo Meſſieurs de Ioyeuſe, and d'Eſpernõ, vnder King Henrie the third his ſonne. Their firſt falling out was for the eſtate of great Maſter, which the King had giuen to Monſieur your father, when he made Monſieur of Montmorency Conſtable, who had been great Maſter before, and who had the Kings promiſe, that the ſayd eſtate ſhould be reſerued for his ſonne. Another cauſe of their ill husbandrie, or bad carriage of themſelues, was the Countie de Dampmartin, which both of them had gotten after diuers ſorts: and being entred into ſuite about the ſame, Monſiour the Conſtable got it by an arreſt or decree. This did ſo alter and chaunge them, that either of them indeuored to caſt his cõpanion out of the ſaddle, or as we ſay, to ſet him beſide the cuſhion. And from thence proceeded the voyage, that Monſieur your father made into

Plaine ſpeech and particular application.

Figulus figulũ odit, as it is in the prouerbe.

Sum ego mihi metipſi proximus I loue my ſelfe beſt.

Italie, where he did no great matter, becauſe that Monſieur the Conſtable (who cauſed him to bee ſent thither, that ſo he might the more quietly, wholly and alone poſſeſſe the King) it may be hindred, or ſlacked the affayres: but he remained not long vnpuniſhed for it: for he was taken afterwards on S. Laurence day, while your father was abſent, who being returned, did by a certaine good happe, and the ſame indeed very wonderfull, take againe the townes of Picardie (which wee had loſt) and Calais beſides. And that he might the better reuenge himſelfe of the euill dueties that he knew were done againſt him in his voyage, cauſed alſo the impriſonment of Monſieur the Conſtable to bee prolonged, and forgot no arte that might hinder or delay his deliuerance, which gaue an occaſion to my Lords of Chaſtillon, to deſire the ayde, and to caſt themſelues into the armes and protection of the King of Nauarre, this Kings father, and of Monſieur the Prince of Conde his brother, who had married their neece. Alſo theſe two great houſes fell into factions and partakings, which were yet ſtirred vp and incenſed by the contention begun betweene the Prince of Conde, & Monſieur d'Aumale your vncle, for the office of the colonel of the light horſe; there was as yet no mētion of religion or Huguenots. Hardly did any know what was the doctrine of Caluin and Luther, but by the death of them that we ſawe burne ſtiffe in their opinions: and yet notwithſtanding the matter of the warres, and of the enimities that we haue ſeene, were then in preparing, and hath continued vntill this preſent time. But the trueth is, that when my Lords of Chaſtillon, very couragious men, and not able to indure the iniuries offered them, ſaw that the fauour of your houſe did ouertoppe theirs, and that they had not any meane to finde credite and fauour about the King, by reaſon of the lets that they of your race & houſe caſt in the way, they were counſelled to withdraw themſelues from the Court, and as they were in their retraite, they ſhewed themſelues (but whether it were in good

It was well done of the Guiſe to ouercome euil with well doing.

A little fire maketh a great flame.

earneſt, or of policie and prudence I know not) to fauour the new Lutherans, who till then preached no where but in caues and dennes, and by little and little ioyned themſelues with them in faction and intelligence, the rather to defend and keepe themſelues from your father & your vncle, then to attempt any ſtirring or bringing in of noueltie, except then when the King, at the prouocation of your vncle (who had made the Pope to write vnto him thereabout) did himſelfe take Monſieur d'Andelot at Crecy, and ſent him priſoner to Melun. After this impriſonment, and that alſo of the Vidame of Chartres, and of certaine counſellors of parliament, fell out the violent and miraculous death of the King, which exalted your houſe to the ſoueraigne degree of power, neere about the young King Francis: and on the other ſide, did abate and almoſt altogether beate downe the houſe of Monſieur the Conſtable, and of all thoſe that did belong vnto him. And this was then when his kindred (voyde of all hope of ordinarie meanes, becauſe that all was executed vnder the fauour of your allies) ioyned themſelues in ſecrete intelligence with the Lutherans here and there ſcattered in diuers corners of the kingdom. And though they had as yet but little credit with them, as who were people vnknowne vnto them, and had not partaked, neither in the Supper, nor in Synode, or Conſiſtorie, notwithſtanding by the meanes of their agents, well skilled and practiſed in ſecrets, they made that memorable enterpriſe of Amboyſe, and aſſembled from all the quarters of the world, and that with meruailous ſilence, ſuch a great number of people, that they were readie at the day named, to accompliſh a cruell execution vpon your ſide, vnder this pretext to deliuer the King out of the captiuitie, wherein your fathers and your vncles held him. But theſe good people could not keep themſelues from traitors, whereupon followed the execution done at Amboiſe, which diſcouered alſo the authors of the faction. And thereupon inſued the rigorous commaundement which they gaue to the King of Nauarre, and the impriſonment

It is not good to fall into the clawes and pawes of vnreaſonable men.

Whē the wicked riſe vp, mē hide themſelues.

Taciturnitie a good virtue.

A Iudas amongſt the twelue.

ſonment of Monſieur the Prince of Conde in the eſtates at Orleans, and ſundrie other heauie accidents too long now to recite: which had continued and increaſed farre worſe, if the ſodaine death of the young King had not altered the courſe, and broken the blow, which ſome went about to cauſe to light vpon theſe chiefeſt princes of the bloud royall, and vpon the familie of Monſieur the Conſtable, and of the Chaſtillons. A man may eaſily iudge, how much your houſe was ſhaken and toſſed, as it were by this vnlooked for death: and you may beleeue (Monſieur Lieutenant) that Monſieur your father, and Meſſieurs your vncles played all at one time, at one kinde of game of bluſhing, as you might do if a man ſhould bring you newes of the death of your two brethren. But they loſt not their courage no more then you doe; and had afterwards very good counſels and conſolations from the King of Spayne (of whom we will ſpeake by and by) who during theſe firſt diſſentions was vpon the skoutes, and watched to whom hee might offer his fauour, and how he might blow and ſtirre the fire, on the one ſide & on the other, to make it to increaſe to that power and greatnes, in which we haue ſeene it, and doe yet now ſee it burne and conſume all France, which is the finall but of his pretenſions. Vpon hope then of the ſupport of ſo great a prince, which would not ſpare to promiſe men & money, your father without being aſtoniſhed with ſo lumpiſh a fall, perceiuing the King of Nauarre to be placed in his ranke of the firſt prince of the bloud, for the ſauegard of young king Charles, and Monſieur the Conſtable put in his charge or office againe, knew ſo well & rightly to play his ball, that he practiſed them both, and drew them to his lure, againſt their owne brethren, and againſt their owne kinſmen: feeding one of them with a hope that I dare not ſpeake of, and flattering the other by ſubmiſſions and honors, that he beſtowed vpon him. And this he did ſo artificially and wel, that entring againe into the paths and waies that he had forſaken, and

Mens malice ouerthrowne when God will.

A fit comparison.

Holy purpoſes for ſo catholike a prince.

The recouerie of Nauarre & ſome ſuch conceits.

taking his old aduantage, after that Monſieur the Prince of Conde was ſet at libertie (who had fairely preuented him but two or three daies onely) he went with a number of men of warre, and in great troupes, to ſeize the young King and the Queene his mother at Fountainebleau, & brought them to Melun. And this was then when my ſayd Lord the Prince, and Meſſieurs of Chaſtillon, perceiuing themſelues, neither by their head, nor by their houſes, ſtrong enough to reſiſt ſo puiſſant enemies, couered with kingly authoritie and power, became Lutherans at one clap, and declared themſelues to be heads & protectors of the new heretikes; whom they called to their ſuccour, and by their meanes did in open warre ſeaze and take many great townes of the kingdome, without making yet any mention of their religion, but onely for the defence of the King and of his mother, and to deliuer them out of the captiuitie & bondage, wherein Monſieur your father held them. And you Monſieur Lieutenant know, that theſe people alwaies boaſted, that what they did as in this behalfe, it was at the requeſt and commandement of the Queene Mother, whoſe letters written and ſent by her to them for that purpoſe, they haue cauſed to be publiſhed and imprinted. You are not ignorant of that which paſſed in this warre, and how afterwards the King of Spayne ſent your father ſuccour, but yet the ſame ſuch, as I am aſhamed to ſpeake of it: al labourers and handicrafts men, gathered together, who would neuer fight at the battaile of Dreux, but couered themſelues with the wagons and carriages appoynted for the baggage. Notwithſtanding, this was a baite to inkindle the courage of the partakers, and to cauſe them to hope that they ſhould indeed ſome other time doe ſome aduantageable thing, if they would yet once again come to fight together. But afterwards the diuers changings and alterations of our affayres, did indeed offer vnto the Spanyard another ſport. For your father being dead, and peace being made, knowing notwithſtanding theſe

Fit fellowes to fight a field.

mightie families animated and ſtifly ſet one of them againſt another, and that without hope of reconciliation, he practiſed Monſieur the Cardinall your vncle (which on his behalfe did not ſleepe) to maintaine the troubles and diuiſions in this realme, vnder the beautifull name of religion, of which in former time mē made little or no account. Monſieur your vncle, being (as he was indeed) wittie, and pleaſing whom he would, had skill in ſuch ſort to gaine the heart of the Queene Mother, and the Queene Mother the heart of the King her ſonne, that he perſwaded them, ſpecially the Queene mother, that Meſſieurs the Princes of Bourbon, ayded by them of Montmorency and Chaſtillon, ſought nothing but her ruine, and would neuer bee quiet or leaue off, till they had driuen her out of the realme, and ſent her into Italie to her kinſfolkes. God pardon that good Ladie. But for the apprehenſion and conceit that ſhe had of theſe things, I feare much that ſhe was the cauſe of many euils, that we ſaw in her time. For vpon this matter, ſhe did ſo hate thē, that ſhe neuer ceaſed till ſhe had deſtroyed them, as ſhe did the one of them in the battaile of Iarnac, and the other at the maſſacre of S. Bartholomew, where if all they of Montmorency had been found, they had had no better market of it then the reſt. To which poynt Meſſieur your vncle, did very nimbly put his hand, and valiantly puſhed or lifted at the wheele, that ſo he might put fire in the head of that young King Charles: without whoſe death wee neede not doubt, but that he had had the like ſcorne, that Monſieur the Mareſchall of Montmorency gaue him and Monſieur your brother in this towne, whē he made them do all in their breeches, becauſe they bare weapons and armour forbidden them, without his paſſeport and leaue. But it ſeemeth, that the ſodaine death of theſe their Kings one after another, did alwaies breake & ſet out of ſquare the goodly attempts of your houſe, and ſaued, or at the leaſt prolonged the liues of your principall enemies. Now let vs come to that which fell out after-

When a bad cannot preuaile, a worſe will be prouided.

Cardinall of Lorraine commended.

A deuout praier for a holie woman.

Doubtie Dukes, and very cleanly.

afterwards, for it is time to ſpeak of you, and of Monſieur your brother, who began from that time forward to appeare in armes, and to walke in the footſteps and tracts of your predeceſſors. You haue alreadie cauſed your valours and valiances to appeare in the ſiege of Poictiers, which you brauely defended, contrarie to the aduiſe of the firſt husband of Madame la Lieutenant, Monſieur of Montpezat, your predeceſſor, who counſelled you to forſake all, and to get you packing thence. Afterwards you were at the battaile of Montcontour: and after that, at the iourney or exployt done vpon S. Bartholomews day: where the companions on the other ſide were taken napping, if not on ſleepe, and prouoked to ſay, whence come you. And though Monſieur your vncle at that time was turning ouer his portuiſe in Italie, yet the play was not performed without his intermedling, and ſeeking to haue the King of Spaynes approbation of it, & the Popes abſolution, touching the marriage, which ſeemed for a lure, and a trappe alſo to the Huguenots. Afterwards you continued your blowes at the ſiege of Rochel, where we did perceiue, that he that is at this day the King of Nauarre, and Monſieur your brother, were but one heart & one ſoule: and their great puritie and familiaritie, ingendred ielouſie and ſuſpition in all the world. But we muſt come to the matter. When you ſawe that King Charles was dead, who otherwiſe did not loue you very much, & had ſundrie times repeated the ſaying of the great King Francis, whereof he himſelfe had made theſe foure verſes, now very rife and common in euery mans mouth.

A fardle of frumps againſt Duke du Mayenne.

Cardinall of Lorraine.

Men may maske, but diſſimulation wil break out.

For he had no cauſe ſo to do.

King Francis was nowhit beguiled,
When he foretold that the Guiſian race
Would ſpoyle his ſonnes of all they had,
And leaue his ſubiects in worſe caſe.

When you ſaw him, I ſay dead without children, and the late King his brother married with your barren and vnfruitfull couſin, you began (Monſieur your brother and you I meane) to attempt and aſſay many practiſes and plots,

A ſteppe to the ſcepter as they thought.

plots, which many people ſayd were the cauſe of all our miſeries. I am not of that number which beleeue that Meſſieurs your father and vncle, had from their time layd the foundation of the building that your brother & you haue builded ſince, though there bee that ſpeake of the notes of Dauid and of Piles, who haue better then Noſtradamus prognoſticated & foretold all that which we haue ſeene ſince their death: and though ſome aſſure vs, that Monſieur your vncle, had framed a certaine forme of all the order that was to beheld therein. But I cannot beleeue, that he that had as much vnderſtanding as a mã could haue, could hope to make his nephewes kings of France, ſeeing as yet three brethren, children of the Kings houſe in the right line, all of thẽ very puiſſant, and in the floure of their age, readie to be married; and he could not diuine or geſſe, that they ſhould dye without iſſue, as they did afterwards. Beſides, hee ſawe a great number of the Princes of the royall bloud, that kept not themſelues warme with the robe of heretikes; that ſhould haue cut off all hope from his deſires. I knowe very well that in his time, he was the author that the Archdeacon of Thoul writ this much, that thoſe of the houſe of Lorraine were deſcended from Charles the great, by the males, that is to ſay, of Charles Duke of Lorraine, to whom the kingdome appertained, after the death of Lewes the fifth king of France: and that Hugh Capet hauing taken him at Laon, and brought him and his wife priſoner to Orleans, he had a ſonne or male child, of whom he affirmed the Dukes of Lorraine are deſcended: this was vnder hand caſt amongſt the people, and you were neuer a whit grieued with it, though that the common and true hiſtories doe plainly enough ſhew and witneſſe, that there was an interruption & breaking off of males in the race of Lorraine, by two women, and namely in the wife of Godfrey of Bouillon, named Idain. So the ſayd Archdeacon made an honourable amends for it, according to the arreſt and ſentence giuen againſt him, and like a lewd fellow,

Cardinall of Loraine.

A pedigree publiſhed, but to ſmall purpoſe.

As all did well perceiue.

A worthie Archdeacon.

lowe, and sloathfull, or fainthearted man, vnſayd that he had ſpoken. But in fine, there was ſmall appearance, that at that time my ſayd Lord your vncle could aſpire to the kingdome, hauing ſo many hinderances and heads, either to fight againſt, or to cauſe to dye by the ſword, or by poyſon. It is very true, that euen from his beginning, he was very ambitious and deſirous of greatnes, and of the gouernment of the ſtate, more then any other of his age: and I make no doubt of it, but that he deſired to poſſeſſe the Kings, and to haue held them, had hee been able, in tutorſhip and vnder gouernment, as in olde time the Maiors of the palace did, that ſo he might diſpoſe of all according to his pleaſure, and ſet vp or pull downe thoſe whom hee had liſted: which is the thing whereto commonly the greateſt aſpire. Notwithſtanding, being almoſt come thereunto, while he was liuing, he gathered together and prepared for you the materiall ſtuffe, with which you haue built this proued attempt, with your foot to hold the crowne of France, hauing left in your hand, firſt great riches, great eſtates, the chiefe offices & charges of the kingdome, great gouernments, many ſouldiers bound by good turnes done them, many ſeruants alſo, great intelligences with the Pope & the King of Spayne, and other Princes your kinsfolkes and allies: and which is more, a great opinion amongſt the common people, that you were good Catholikes and ſworne enemies to the Huguenots. You knew very well how to make great profite to your ſelues by theſe preparations, and ſundrie ſorts of ſtuffe, which ye found after his death, all readie to bring vnto the worke. When I ſay you, I meane your ſelf brethren and couſins. After King Charles his death, many things ſucceeded well to you one after another, and to very good purpoſe. Firſt the barrennes of the King, or of your couſin his wife: then the retraite and abſence of the King of Nauarre, of which you were in part a cauſe, for the diſtruſts into which you brought him: and after that the diuiſion and diſſention between the King and Monſieur

Two worthie waies to work by.

Wicked mens purpoſes and practiſes are vaine.

Diuers deuiſes to ſtrengthen the Guiſian faction.

ſieur the Duke his brother, whereof you were the onely authors and promoters, vnder hand and cloſely ſharpening the ſpirits of the one againſt the other, and ſecretly promiſing them to ayd them. Another thing wherewith you thought to ſtrengthen your ſelues well, was the aſſiſtance that Meſſieurs the Princes of Conty and of Soyſſons, yeelded for a time to the King of Nauarre their couſin germane, when they ſawe that the things you went about, were directly againſt all their familie, and that you boaſted you would ſupplant or vndermine them: for thereupon you vndertooke the matter, which you haue neuer ſince forſaken or forgotten, namely, to cauſe to be comprehended by and vnder the Popes bull, and by oths and proteſtations of the King of Spayne, neuer to approue hereticall princes, nor the children of heretikes, and then ye found out and firſt deuiſed theſe goodly names of adherents and fautors of heretikes. After all this, ye made your practiſes with the King of Spayne more openly, and aſſured your conditions, and couenanted then for your penſions, promiſing him the kingdome of Nauarre & Bern for his ſhare, with the townes that ſhould ſerue his turne in Picardie and Champagne, and ye communed with him concerning the meanes, that you would vſe to get hold of the eſtate. And the pretext that ye pretended thereto, was the wicked gouernment of the king, the prodigalities which he beſtowed vpon his two minions, Eſperon and Mercurie, whereof you drew one to your owne line, which was thought neuer a whit the better. You imployed all your diligence to make the poore prince odious to his people: you counſelled him to raiſe the taxes, to inuent new impoſts, to create newe officers, by which you your ſelues profited: for ſome did maintaine to Monſieur your brother at Chartres, after the barricades, that he had receiued halfe the money of three edicts made to fill the purſe, and which alſo were very pernicious or hurtfull, whereof notwithſtanding you caſt and layd the hatred vpon that poore king, whom

If Spayne play not a part in this pageant, nothing can be done.

Good pretexts to countenãce a bad cauſe.

Fine deuiſes to ſhred him of his kingdome.

whom you made to muſe vpon and dwell in ridiculous deuotions, whileſt you your ſelues ſued for the good fauour of the people, and contrarie to his liking, tooke vpō you the charge and conducting of great armies, drawing vnto you the heads and captaines of warre, & courting and making much of in words, the very ſimple and meane ſouldiers, that ye might get them to bee on your ſide, practiſing the townes, buying the gouernmēts, and putting into the beſt places gouernours & folke at your owne deuotion. And this was then that you conceiued the kingdome preſent almoſt (euen as the appetite commeth many times by eating) when you ſawe King Henry without hope of iſſue, the chiefe Princes accounted for heretikes, or fautors of heretikes, the Conſiſtorie of Rome to lay the raines or bridle in your necke, and the King of Spayne to giue you the ſpurre. You had no more to hinder you, but the late Monſieur, who was a ſhrewd hollow dreamer, and who vnderſtood well with what wood you warmed your ſelues. He muſt be diſpatched out of the way: and Salcede his teſtament diſcouered vnto vs the meanes of it: but force preuailing not, poyſon did the deede. All your ſeruants foretold this his death more then three moneths before it came to paſſe. Afterwards ye made no more ſmall mouths, or ſpake cloſely for the diſſembling of your purpoſe: you went no more creeping as cunnies, nor in ſecret: but you plainly layd open your ſelues. And yet notwithſtanding the better to ſet forward your affayres, you would make honeſt people beleeue, that this was for the publique benefite, and for the defence of the Catholique religion, which is a pretext and cloake, that ſeditious perſons and ſtirrers vp of nouelties, haue alwaies taken to couer themſelues withall. Into this inſenſible net you drew that good man Monſieur the Cardinall of Bourbon, a prince without malice, and ye were able ſo cunningly to turne and wind him, that yee ſeized him with a fooliſh and vndiſcreet ambition, that in the end ye might deale with him, as the cat doth with the mouſe, that is to ſay, after ye had plaied

He muſt needs goe that the diuell driueth.

Who can ſtād againſt ſuch deadly attēpts.

Catholike religion a fayre pretext.

ed with him, to eate him vp. You drew thereunto ſundry Lordes of the Realme, diuers gentlemen and captaines, many cities, townes, and communalties: and amongſt others this miſerable citie, which ſuffered it ſelſe to bee taken as it were with birde lime, partly by reaſon of the hatred that they had againſt the miſdemeanours of the late King: partly alſo by reaſon of the impreſſion, which you put into them, that the Catholike religion would vtterly be ouerthrowne, if the King did die without childrē, & the ſucceſſion of the kingdom ſhuld come to the King of Nauar, who called himſelf the firſt prince of the blood. Hereupon you forged & framed your firſt declaration or manifeſtatiō, that had not in it ſo much as one only word of religiō, but you did indeed demaund therein, that al the ſtates & gouernments of this kingdome, ſhuld be taken from them that poſſeſſed them, and were not at your deuotion, which eſcape you amended in your ſecond declaration, by the counſell of Roſne, who (to the end hee might ſet al on a fire) ſaid, that there needed nothing elſe but the ſetting out of religion: and then you preached vnto vs of a Synod at Montauban, and of a diet in Germanie, where you ſaide that all the Huguenots of the worlde had plotted together, to ſeize the Kingdome of Fraunce, and to drawe the prieſts out of it. Some verily beleeued you, yea and I my ſelfe (who am not of the craftieſt) had ſome opinion thereof, and thereupon ioyned my ſelfe with this partie, for the feare that I alwaies had, to forgoe my religion: many good people did as my ſelfe, that are for all that in no better eſtate. The others that demaunded nothing but newe hurlie burlies and ſtirres, made ſhew as though they did beleeue it. Sundry ſaffron ſellers, indebted and bānkrouts, yea ſtubborn and criminous perſons, and ſuch as were worthy of death for the offences they had committed, followed you, as people that had neede of ciuill warre. Hauing thus plaied your part, and receiued many doublons or double duckets out of Spaine, you put your ſelues into the fieldes,

No vnapt cōpariſon.

No vntrue expoſition.

They will hardly agree with others that diſſent frō themſelues.

A fine deuiſe to foſter the fire of faction in Fraunce.

A braue band and a very holy company.

with a very good and braue armie. Some ſay that this, was not done without the knowledge and conſent of Queene mother, who loued troubles, that ſhee might make her ſelfe neceſſary, and a perſon to be imployed in doing all thinges, whereunto ſhe was very apt and fitte. But as much Italicanated and craftie as ſhe was, yet ſhe was deceiued therein For at the firſt ſhe did not beleeue, that your deſſeignes and attempts did fly ſo high, and did not diſcouer the lampe or light, which brake out ſomewhat late after that you had ſet your foote ſo forwarde, that there was no more meane for you to retire, this being not very likely, though ſhe had conceiued ſome diſcontentment againſt, and miſlike of her ſonne, (who indeed ſuffered himſelfe to be gouerned rather by others, than by her) that ſhe would ſuffer him to fall, and to ſee him depriued of the crowne, to eſtabliſh your brother therein, in whom ſhe truſted not but for faſhion ſake onely. Wherefore the aide that that good Ladie yeelded you, was not to deſtroy her ſonne, but to bring him to humilitie and acknowledgment of his fault: which ſhe thinking ſhe had done by your meane, ſhe cauſed you afterwards to diſperſe your armie, which ſerued you for no other purpoſe, but to acquaint you with your forces, and to extort by violence, this edict of Iulie, which did fruſtrate and diſanull all the other edicts, made for pacification, and did yet once againe renew fire, fagot, ſlaughter, and all in Fraunce againſt the Huguenots. But you continued not in ſo faire and good a way. For hauing vnderſtood, that the good townes that had promiſed you to riſe vp for you againſt the King, (when they ſhould ſee you in the fields with an armie) had failed you and were yet retained, with ſome feare & reuerence of the name of Kings, and of the royall maieſtie: you practiſed without vnarming your ſelues, and that within al the cities & townes, you practiſed I ſay, ſuch of the inhabitants, as you knew had any credit, or dignitie aboue the people. You corrupted ſome by money, that came to you in great abundance

Whether it were or no: the fact was euil.

Yet natural people commit vnnatural things.

Law againſt law.

And who wil not ſuch things make almoſt deſperate.

dance out of Spaine : other ſome ye corrupted by promiſes of riches, offices, benefices: and other ſome by impunitie of the faultes they had committed, and for which they were purſued by iuſtice and lawe : but principally you prepared your engines againſt this miſerable citie, where you forgot no art or cunning, and that euen vnto the moſt abiect and ſhamefull ſubmitting of your ſelues, that ſo you might winne and obtaine the ſimple people. Your brother went for that purpoſe to arme himſelfe in Champagne, and Bourgongne, that ſo he might ſurprize and take the places appertaining to the King, and not thoſe of the Huguenots, whereof there was no ſpeech in that country, ſauing at Sedan, where hee accompliſhed his buſineſſes very ill. And you Monſieur the Lieutenant went into Guienne, with a mightie armie, to watch the occaſion to play your part : and this in my minde is the reaſon, that yee performed no greater matter there, becauſe ye would temporize, and looke to giue your blow on the other ſide, as not long ſithence you ſayd. But the heretikes of Xaintongne, ceaſed not to mocke you therfore : for vpon your returne, they made a little rime in their prittle prattle, which deſerueth that you ſhuld know it, and lo it is this.

For what wil not wicked men do to obtaine their purpoſe?

Two armies and neuer a good or godly leader.

Lift vp ye vaults your great gates I ſay,
Ye gates of Paris lift vp and giue way.
For ſo there ſhall enter the Duke of glory,
Who a hundred Huguenots to kill,
A thouſand papiſts hath ſlaine with goodwill:
Hath he not well gotten thereby?

Fine frumps in verſe though not of the beſt.

The quatraine or foure verſes alſo that in thoſe quarters were made therof are common, touching the townes and places which ye tooke.

Oronce is a gooſe, and Theuet a ducke perchance,
Who in ſetting out the mappe or card of Fraunce,
Haue forgot to put downe, or els left out in diſdaine
The townes & caſtles, that this great Duke hath taine.

Two Geographers.

I will not ſpeake of the goodly taking that you made, No, but rather he ſhould be arraigned for it, at a better barre.

Who could haue knowne this, and haue beene ſilent.

A little pitie, ſpilleth a citie.

They will prophecie for old ſhoes.

of the caſtle of Fronſac, and of a young Ladie that was there, who was the heire of the houſe of Caumont. That deſerueth not to bee rehearſed in this good companie, though that that good man de la Vauguyon, died for griefe of it, neuer being able to haue iuſtice againſt you for it. Neither indeede was this any thing in compariſon of that that you had purpoſed to doe in this towne vpon your returne, whereof you know that I know ſome thing, though not all. For I knewe not, that at that time you had plotted to take the King in the *Louure*, and to kill, or to impriſon all his beſt and chiefeſt ſeruants, if the Lieutenant of the Prouoſt Hardy had not reuealed it, who diſcouered all your aſſemblies and enterpriſes by their limits and bounds: and was the cauſe that the King well aduertiſed thereof, cauſed to bee taken, both the great and little caſtle, the Arſenac, and the towne houſe, and hartened and ſtrengthened his gards, that he might hinder the execution of your purpoſe and attempt. You will confeſſe, I am ſure, that had hee done then, that which he ſhould and could, that both you and all your agents and facients had been caſt away, whom they then knewe by their names, and by their ſurnames, euen as well as when they were declared afterwards. But they proceeded therein too gently, and that by the counſell thoſe, which then ſaide, and yet at this day affirme, that we muſt not prouoke or ſharpen any thing. Afterwards you ceaſed not to practiſe and ſolicite all the world, euen openly, and principally the preachers and curates, vpon whom you beſtowed ſome ſmall part of your double duckets: you ſent another armie into Guyenne, whereof you made great account, and which you thought ſhould either haue ſhut vp or taken the King of Nauarre. Oh goodly things, you went and thruſt headlong, euen into death and deſtruction, that yong Lord, being ouer preſumptuous of the hopes that you had giuen him, that he ſhould be the King of Tholoze. Your brother had other forces on foote, that ſtood him in good ſteed, to beate backe the Reiſters, that came to the ſuccour of the Huguenots of Guyenne: and you Monſieur the Lieutenant, muſt needs goe thither in perſon, and yet you were not able to hinder their paſſage. And if he had had no more but you and yours, who would needs meddle therewithall (whatſoeuer thing ye would make men beleeue to the contrary) they had come to drinke our wine euen at our gates, and you had beene brought to a marueilous exigent. And yet forſooth you would haue all the glory of their ouerthrow giuen to you, and robbe therof the King and his good ſeruants, who temporizing therein, and ſetting themſelues againſt their paſſage ouer the riuer Seyne, brought and wrought the greateſt effects thereof, that indeed got you a great deale of honor and fauour amongſt the Pariſiens, the greateſt part whereof knewe not as yet at what you aimed: but they that were partakers of your ſecretes, and that then firſt tooke the name of zealous catholikes, made alreadie a God of your brother, called vpon him in their affliction, and had recourſe vnto him, when men did threaten them with the King & iuſtice. Whereupon he became ſo proud, raſh and headie, that he durſt enter into this citie with eight horſe only, and that againſt the very expreſſe forbidding, that the King had giuen him concerning the ſame, although we know well enough, that hee had appointed fiue or ſixe hundred horſemen, that ſhould the ſame day approch & draw nigh vnto him. Pope Xiſtus the fifth could well declare what puniſhment that deſerued, when he vnderſtood the newes of it, and would not haue failed to haue done and executed the ſame, had ſuch a thing fallen out to him. But the good mother and the counſellors made by her hand, and according to her humor (of whom wee haue yet too many remaining) were able ſo aptly to ſhape and imprint feare, in the feeble ſpirit of this poore prince, that he durſt enterpriſe nothing, leſt hee ſhould exaſperate the Pariſiens, and leſt he might yet bring againe the troubles and miſeries of warre into his kingdome. For albe-

Pride goeth before ſhame.

Some grow great by other mens actions.

No pageant without the Pope play a part.

It is vnnatural to be for others againſt her ſonne.

albeit he loued not the Huguenots more than you, yet ſo it fell out that hauing a long time tried their ſelfe willednes and ſtubbornes, and ſeeing that to no purpoſe, they went about to ouercome them, and to carry them to reaſon, by the violence of warre, hee reſolued with himſelfe, no more to aſſay or vſe forcible meanes or waies, but by a more gracious remedie began to drawe them vnto his obedience, and to the acknowledgement of their former faultes, depriuing them of his court and of his company, of honours, charges, gouernements, offices, and benefices, from which the greateſt part of them were grieued to ſee themſelues excluded, which fell out ſo proſperouſly, that I cannot but aduow that their forces were leſſe earneſt and more diminiſhed by fiue or ſixe yeeres of peace, than by tenne yeeres of open warre. And there ſprong vp no new Huguenots, the old waxing colde and wearie alſo of the length of their troubles, and the greateſt number of them permitting their children to become catholikes, that ſo they might bee made partakers of honors, and benefits, or good turnes, as well as others. But you and yours, being impatient of peace, and hauing alwaies ſmall regard of religion, ſo that you might come to your attempts and purpoſes, would not ſuffer this tranquillitie, which was not healthfull or good for you. You had learned that fiſhing was the beſt, when the water was moſt troubled, ſo that indeede you neuer had had reſt, had you not ſeene borne this goodly day of the barricades, which hath ruinated and ouerthrowne both vs to you, and you to vs. Albeit it bee notorious and euident enough, and your brother were he liuing would not deny it, and all they that were of the enterpriſe or attempt, and are here preſent will confeſſe it with mee, that if the King would haue vſed his power and authoritie, wee had beene that day all caſt away, he being very certaine, that you were preuented and ouertaken three whole dayes, and that the day of the exploit, which ſhould haue been done, was not appointed but vpon the Sunday. So well,

Or rather leſſe crueltie.

Miſchieuous policie.

Fit ſimilitude.

that the King, who knew all the enterpriſe (though thoſe that came neereſt vnto his perſó, indeuoured to diſſwade him, and to turne him away from beleeuing the reportes which wee made vnto him thereof) had his Swiſſers, and his gards, and other men of warre all readie before day, who had alreadie taken the places, foure corner ſtreetes or wayes, and quarters of the citie, the morninge before that your brother or any of his enterpriſers or accomplices were awake, who (as you know) vnderſtanding vpon his awaking that which was paſſed, thought himſelfe ſo ſurpriſed, ouertaken and vndone, that hee expected nothing elſe, but that they would come to beſiege, and take, or kill him in the houſe of Guiſe, where he was reſolute to defend himſelfe, with his ſworde onely, hauing for that purpoſe as yet made no preparation of any armour or weapons, leaſt they ſhould come thither to ſearch, and to take away al ſuſpition concerning him. After the ſame manner the ſixteene, and the moſt mutinous of the faction, hid themſelues in caues and holes, and in their friends and neighbours houſes, looking for nothing but preſent death, yea there was none of them ſo hardie, as that he durſt be ſeene or appeare in the ſtreete, except it were more than eyght or nine of the clocke at night. So that the King was able enough, and that without any reſiſtance, to haue ſeized vpon them, and vpon your brother alſo, and abſolutely to haue eſtabliſhed his authoritie againe, if hee would haue ſuffered his men of warre, to haue laide about them with their hands, and to haue charged the firſt, that aduanced themſelues to make the barricadoes, and to ſtoppe the paſſages of the ſtreetes. But his fearefulnes, or rather his naturall goodnes, together with the impreſſions, that his mother, and his traiterous counſellors had wrought in him, hindred him from vſing the aduantage which hee had in his hand or power, cauſing all his men of warre, to be forbidden to ſtrike or hurt any perſon, and to keep themſelues quiet, without enterpriſing any thing, or offe-

When men will not take opportunitie, and vſe the meanes God hath giuen them, good reaſon they ſhould ſmart.

Euery one that euill dooth, hateth the light.

A mitigation but how true, let mé regarde:

ring violence to any of the inhabitants, which was the cauſe, that the mutinous taking heart and courage vpon the waies of their plotted enterpriſe, had leaſure to arme themſelues, and to ſhut vp as it were betweene two gulfes or ſtreames, thoſe that before they durſt not looke in the face. And your brother alſo, ſeeing that they were ſo ſlow to come to take him, there came vnto him, and that from all quarters, people in armes, whome thoſe of the Kings ſide did let freelie paſſe, becauſe they had no charge giuen them to looke to him, and knowing that they of his part, began to acknowledge him, and to make head in the quarters, according to the order that they had before plotted, of a deſperate man that he was, he became fully aſſured and reſolute, and ſent his appoynted gentlemen through the ſtreetes and quarters of the citie, to aſsiſt and encourage the inhabitants to take the gates and places. For his part, after that he was hartened by a great number of men of armes, who had their meeting at his lodging, he went out of his houſe, about tenne or an eleuen of the clocke, that he might be ſeene in the ſtreetes, and by his preſence giue them the ſigne of a generall reuolt, which preſently ſet fire in the head of all the conſpirators, who as madde and furious people, fell vpon the Kings Swiſſers, and cut them all in peeces, and the other men of warre ſeeing themſelues ſhut vp betweene two barricadoes, before and behinde, without daring to defend themſelues, becauſe that the King had forbidden it them, yeelded themſelues to the mercie of your brother, who cauſed them to bee conducted in ſafetie out of the towne, which hee did not ſo much of clemencie and gentlenes, that was naturall in him, as by ſleight and ſubtiltie, the better to come to his laſt but, which was to ſeize himſelfe of the King, whom he ſawe to be in armes, and vpō his guardes in the houſe of Louvre, hardly to be forced ſo readily, without great murther. His cũning therfore was to ſpin gently, & to counterfeite a man of poore eſtate, ſaying that he was greatly grieued with that that

had

A daſtard in the faint hartednes of his foe gathereth ſtrength.

They that ſpare others are ſmitten themſelues.

Crueltie coueſed with clemencie.

had fallen out: in the meane ſeaſon he viſited the ſtreetes: to incourage the inhabitants, hee aſſured himſelfe of the ſtrong places, hee made himſelfe maſter of the arſenac, where he had good intelligence with Selincourt, that he might haue the Cannon, the pouder & bullets at his deuotion. He beſotted with faire words, the poore knight that kept the watch, who yeelded him the Baſtille, becauſe he lacked good furniture for defence of it. He lacked nothing but the Louvre. He had the palace: but that was no hard thing, becauſe it held not the maſter, who had a backe gate, to withdrawe himſelfe. And this was the cauſe why ſtep by ſtep, they aduanced the barricades, that ſo they might gaine the new gate, & that alſo of S. Honorus. But the poore prince well aduertiſed of that, which they purpoſed to do, & that they ment nothing againſt others but him, neither daring to truſt his mother, neither the gouernour of Paris that then was, that intertained him with ſpeech, & with agreement, tooke a couragious reſolutiõ, and ſuch a one as was approoued by many good people, which was to flie away, and to leaue the place and al, with which your brother thought himſelfe much aſtoniſhed, ſeeing the praye that hee ſuppoſed hee had in his ſnares, was eſcaped from him. O memorable feaſte of the barricades. Let thy eeuens, and thy octaues be long. From that time hitherto, what haue wee had but wretchednes and pouertie? But anguiſhes, feares, tremblings, onſets, ouerthrowes, defiances, and all ſortes of miſeries? Theſe were nothing elſe but ſubtilties, craftes, diſſimulations and counterfeitings, on the one ſide, and on the other, practiſed and managed by him that could beſt take it, and that could deceiue his companion: yea, began to goe cheeke by iole with your maſter, and becauſe you were not able to take him by open force, you tooke counſell, to ſet vpon him by crafte and ſubtiltie. You made ſhew, as though you had been heauie and ſad for that which fell out, ſpecially to thẽ whom you ſent vnto him, but to ſtraungers you braued it, and vaunted your

Who it ſhould ſeeme, was as it were the maſter of the ordinance.

He was ſure in a pittifull taking

Some mens feare, ſpoyles other of their hope.

A vehement exclamation, and worthie wiſh doubtles.

The Crocodiles teares.

Out of one fonntain commeth ſweet & ſowre water.

The more the wicked are forborne, the worſe they are.

Fie vpon ſuch free election.

The Lord is knowne by

ſelues, that you were maſters of all, and that there was no let but in your ſelues, that you were not Kings: and that in that day of the barricadoes, you had gotten more, then if you had gained three battailes or foughten fields. Concerning which matter, your owne letters, and thoſe of your agents giue large credit. You ſent diuers times ſundrie ſorts of Ambaſſadors to the King, as well to Roan, as to Chartres, to make him beleeue that the people of Paris were then more at his deuotion then euer, and that they did deſire to ſee him, and to welcome him into his good citie, and you indeuoured nothing but to draw him thither, that ſo you might perfit the buſines begun. But he would doe nothing in that matter, and ſo he did well. In fine, after manifold declarations, which you drew from him (whereof he was no niggard) in which was ſhewed how he did forget and remit all that was paſt (wherein you would neuer ſuffer to bee vſed the word of pardoning) you went and carried your ſelues very churliſhly and vnciuilly in the promoting of the Eſtates, wherein you promiſed vnto your ſelues, that all ſhould paſſe at your pleaſure, by the meanes of your running vp and downe, and ſuites that you made in the election of the deputies of the prouinces. In which neuer did any man ſee ſuch ſhameleſnes as you vſed, that ſent from citie to citie, and from towne to towne, to cauſe men of your faction to bee choſen, that they might come to the foreſayd eſtates prepared with notes and furniſhed with remembrances fit for your purpoſe: whereof ſome were choſen by violence, otherſome by corruption of money or briberie, and otherſome thorowe feare and threatnings: Amongſt others from this towne you ſent the preſident de Nully, la Chapelle Marteau, Compan, Rowland, and the aduocate of Orleans, who were euen in open ſhewe the principall authors of the rebellion, and the inſtruments which you moſt vſed to deceiue the people. What neede is there to rehearſe here that which paſſed in the ſayd Eſtates of Bloys, and how God blinded the eyes of them of your familie, that they might goe and throwe themſelues into the ditch or pit which they had prepared for another man? Then when ye thought to be aloft euen aboue the winde, after that goodly fundamentall lawe, by which you declared the late Cardinall of Bourbon to bee the firſt prince of the bloud, and the King of Nauarre vnworthie euer to ſucceed to the crowne, as alſo his couſins, adherents, fauourers of heretikes: euen thē I ſay, behold a great ſtorme that tooke away thoſe two great pillers of the faith, Meſſieurs your brethren, the one naming himſelfe Lieutenant generall, great Maſter and Conſtable of France, and the other the Patriarch of the French Church, and caſt them into ſuch a deepe gulfe of the ſea, that they were neuer ſeene nor heard of ſince. Was not this thinke you, a great ſtroake or blow from heauen, and a wonderfull iudgement of God, that they that thought to hold their maſter in a chaine, and made an account to leade him within three daies, by force or otherwiſe, into this towne, to cauſe him to be ſhauen for a monke, and ſhut vp in a Cloyſter, ſhould ſodainly finde and feele themſelues taken and ſhut vp by him, whom they thought to intrap and take? Some are of this mind, and haue not ſpared to ſpeake it, that you Monſieur the Lieutenant, being iealous of the greatnes and high fortune of Mõſieur your brother, did aduertiſe the King that dead is, of the enterpriſe they had in hand, to leade him away, and that you admoniſhed him to make haſte to preuent it. Whether this bee true yea or no, I report mee to your ſelfe: but this is a matter very vulgar and common, that Madame d'Aumale your couſin, was expreſly at Bloys, to diſcouer all the ſecret to the King: where ſhe loſt not her labour, and ſome ſay that her husband & ſhe would from thence forward haue been banquerouте to the League, if the King would haue giuen him the gouernment of Picardie and of Boulongne, and haue payd his debts. Concerning your ſelfe, I thinke not that you had ſo daſtardly and wicked a minde to betray your brethren,

executing iudgement: the wicked is ſnared in the workes of his owne hands: Marke this, marke this.

Yes ſurely was it.

If he did ſo, it was well, though that he aymed at therein was euill.

A charitable, but whether a true iudgement, it is vncertaine.

thren, and men know wel enough, that you were called to come and to bee preſent at the mariage, where they would haue made you of their liuerie. But whether it were that you diſtruſted the incloſing, or that you would not hazard all three together, you kept your ſelfe at Liõs vpon the ſcoutes, to watch the iſſue and execution of the enterpriſe, which was farre otherwiſe then you hoped for, and it miſſed but a very little, that you your ſelfe had not been of the play, ſauing that Seigneur Alphonſus Corſe was ſomewhat before you, or indeed a little too forward. Madame your ſiſter had the ſame feare that you had, who knowing the newes, thought not her ſelfe ſure enough in the ſuburbes, but got her ſelfe into the towne. Oh how had we been now at peace and quietnes, if this prince had had the courage to haue proceeded further, and to haue continued theſe blowes and ſtroakes? Then ſurely we ſhould not haue ſeene Monſieur of Lions ſit ſo nigh you, and ſeruing you for a gunner, or inſtrument, to performe your practiſes and his owne by at Rome and in Spayne, and to hinder by his ſermons, and his reaſons coloured with religiõ, that we cannot haue peace, which we ſtand ſo much in neede of. Then we ſhould not haue ſeene the furious adminiſtrations and gouernments of Marteau, Nully, Compan, and Rowland, who haue brought the people to deſperation, if that iuſtice (the credit and renowne wherof we haue carried hitherto) ſhould after their apprehenſion be executed, as indeed it ought. Then ſhould we not haue ſeene all the other great cities and townes burne with the fire of rebellion, as they doe, if their deputies had paſſed by the ſame order. But the gentlenes of that King (who in no ſort was bloudie) was content to ſee his principall enemie and competitor beaten downe and ouerthrowne: and then he reſted or ſtaied when he ſhould moſt liuely and quickly haue purſued his way. Notwithſtanding, if the Lord d'Antragues had done that which hee promiſed for the reducing of Orleans, (which he thought to heale, as he had indeede ſpoyled it) and

A ſhrewd womans wit.

Bitter effects following wãt of execution of iuſtice.

A pitie marring all.

and had he not ſuffered himſelfe to be out runne and preuented by S. Maurice and Roſſieux, matters had not been ſo farre out of ſquare, as they were for want of giuing order to that firſt tumult: whither you came vpon the very beginning of their firſt reuolt, and incouraged them to rebell, and to be in good earneſt obſtinate: and according to their example you cauſed vs to doe as much. Afterwards, euen as it were very ſodainly, this fire inflamed all the great cities and townes of this kingdome, & there are very fewe thereof that can boaſt they were exempted therefrom, ſo skilfull were you, nimbly to practiſe men of all ſides. And thereupon to make vs without hope of reconciliation to our Lord and Maſter, you cauſed vs to make out our proceſſe againſt him: you cauſed vs to hang and to burne his picture: you forbad vs to ſpeake of him, but in the qualitie of a tyrant: you cauſed him to be excommunicate: you cauſed him to bee execrate, deteſted, and accurſed, by the Curats, by the Preachers, and by little children in their prayers. And can any thing ſo horrible and fearful be ſpoken or alleadged, as that which you cauſed to be done to Buſſie the Clerke, the pettie aduocate, accuſtomed to kneele vpon his knees before the court of parliament, of which he had the heartie affection and loue; and the great rage to goe and take him from the venerable ſeate of ſoueraigne iuſtice, and to leade him captiue and priſoner in triumph thorow the ſtreetes, euen vnto his fort and denne of the Baſtille, from whence he came not out but in peeces, with a thouſand concuſſions, exactions, and villanies, which he exerciſed againſt honeſt and good people beſides? I ceaſe to ſpeake of the pilling of ſundrie rich houſes, the ſelling of precious moueables, the impriſoning and raunſoming of the inhabitants and gentlemen, that they knewe to haue money, and to be furniſhed with ſiluer, whom they baptized with and called by the names of politikes, or adherents, and fauourers of heretikes. And vpon this ſpeech, there was made a pleaſant rime of that time, which I thinke

As haſte many times maketh waſte, ſo there is a foreſlowing that worketh great miſchiefe.

Wilie and wicked perſwaſions may doe much: men are ſo inclined to the worſt.

A fit inſtrument for ſuch a foule fact.

New baptiſms in poperie, beſides them that are done at the font.

worthie to bee inſerted into the regiſters and quiers of our eſtates.

To know them that are politikes,
Adherents, or fauourers of heretikes:
Let them be cloſe and hid as you can,
You neede little more, but theſe verſes to ſcan.
He that of times or men doth complaine,
In this golden world wherein we remaine:
He that all his goods will not freely bring
To vphold this cauſe, is iuſt worth nothing:
He that is ſlow to the vnion to ſweare:
He that his well furred gowne daily doth weare,
In ſteed of putting on his harnois:
He that ſaith not the Biarnois,
But ſaith the King, and him doth allow,
And at the ſixteene doth mocke and mow:
Thinking them men farre from all credit ſtill
That murmureth at them, or of them ſpeaketh ill:
That by the fourtie a figge doth not ſet,
That hath not his beard after the League very net:
That hath ſeene letters from the other ſide of the land,
Truſt you not in all this, beware at any hand,
That with the Princes and ſtates doth not goe,
That at Eaſter heareth Maſſes two and no moe:
That hath not his beades about his big necke,
Deſerueth therefore a halter, rather then a checke.
That is greatly grieued when they him call out
To watch at the gate, or by night to be a ſkout:
To be called to the trenches, or to the rampart,
He is none of the right ſide, he hath no good hart.
He that ſpeakes of peace, or conceiues thereof hope,
Shall be ſure to feele the fagot or the rope.
He that much truſteth in his odde deuotions,
And runneth vp and downe in all proceſſions,
Vſing many prayers and often pilgrimages,
If therewith he intermingle in his ſuffrages
A poore ſigh, and ſay, Lord ſome peace doe vs giue,

He is at the leaſt an adherent, not worthie to liue.
And though that he make a faire ſhewe euery houre,
Take heed he white you not with meale or with flowre.
He that loueth not theſe men preach to heare
Commelet, Guinceſtre, and Bouchar the Friar:
Or that willingly doth not bid, God ſpeede
To Louchard, Morliere, or la Rue indeede:
He is a Malheuire, and a very ſorie man,
Worſe by much then a Turke, or a Mahometan.
He that honoureth not the Lordſhip ſay I
Of Baſton, Machault, and of Acarie:
And that hath ſayd, at any time or place,
That the law will not goe vpright in any caſe.
Who askes at his window by night or day
Of his next neighbours, what this meane may
By ſo many alarmes, and Toxſains alſo,
That all the ſaints doth not feare on a row,
That the good and renowmed feaſt pardie
Of Barricades the bleſt hath not kept holie.
He that reuerently hath not ſpoken or ment
Of the bloudie knife of Frier Iames Clement,
Who, then when Bichon, or els Niuell
Some newes did print or began to tell,
Doubteth thereof and enquireth of the author,
I will pawne my credit he is ſure a fautor.
Some others there are that men marke full well
With a more ſure marke, then any we doe tell,
S. Coſme, Oliuier, and the Clerke Buſſy,
Lay hands on theſe galants and bring them to me.
They are ſo, and why ſo? this is moſt ſure.
The money they haue in their purſe you cannot indure.

I haue kept theſe verſes by heart or in memorie, becauſe they are ſo common, that women and little children haue learned them, and becauſe there can bee nothing more naturally put downe, to expreſſe our proceedings, and the manner that wee haue vſed to finde out money and ſiluer. But they had forgotten to ſet in order

It commeth now well in to lay open their ſinne.

therein the gold of Molan, and the treaſure of the great Prior of Champagne, who holpe vs to ſet forward your voyage to Tours: which indeede was neither long, nor of great effect. For after that you had brought I knowe not what troupe (gathered together of people miſlead thorow error, and with a loue and deſire of noueltie, that you had put into their heads) to braue your maſter, whom you thought to take vnprouided, or els in hope that they of Tours would make ſome tumult, to deliuer him into your hands, ſo ſoone as you ſaw that they ſpake vnto you with cannon ſhot; & that the King of Nauarre was come, to aſsiſt and ſuccour his brother, hauing a notable intereſt and care indeede, that hee might not fall into your hands, feare at the ſhew & ſight of the white ſcarfes, did ſo ſeize and take hold of you, that you muſt needes retire with diligence, and that by wandring waies, where there were no ſtones. And this your foule flying you would haue couered with the requeſt, that we made vnto you to ſuccour vs againſt the courſes of Meſſieurs de Longueville, de la Noüe, and d'Giury, after the ſhamefull leuie of the ſiege of Senlis. And being here, you diſtruſted your ſelfe, that they would not long delay to followe you at your heeles, hauing two ſo mightie whelps at your taile. Whereupon you gaue ſome order for the defence of Paris, but it was by a medicine againſt poyſon, worſe (if wee had taken it) then the diſeaſe it ſelfe would or could haue been. And this was then when the Pariſiens began to perceiue, and ſee gueſts liuing at their owne diſcretion and pleaſure in their houſes, contrary to all the ancient priuiledges, granted them by the former Kings: but theſe were but little fleurets or filips, in compariſon of that which wee ſuffered afterwards, and yet notwithſtanding you ſuffered them to take euen before and vnder your noſe Eſtampes and Pontoiſe, without ſuccouring of them. And you ſeeing that they returned vpon you, minding either to draw you foorth to the field, or to ſhut you vp within our walles, you I ſay did then well perceiue by the

The vngodly flieth, when no mã almoſt purſueth.

Better a bad excuſe, then none at all.

Fie vpon ſuch Phiſitions.

proceeding of the Kings affayres, that yours went continually to ruine, and that there was now no more meane to ſaue & deliuer you, but a blow or ſtroake from heauen, which was by the death of your maſter, your benefactor, your prince, your king. I ſay your king, for I perceiue emphaſis or force in this, word which importeth a perſon, conſecrated, annoynted, & highly eſteemed of God, as a mean betwixt angels & men, or as a man may ſay, mingled or made of thē both. For how ſhuld it be poſſible, that one man alone, weake, naked, vnarmed, could command ſo many hundred thouſand men, and make himſelfe to be feared, followed and obeyed, in all his pleaſures, if he had not, as wee may ſay, ſome diuinitie or ſome part or parcell of the power of God intermingled therewith? as ſome ſay that the ſpirits intermingle, and caſt the thunder betweene, and within the clowdes, in which they make theſe ſtraunge and fearfull fires, that doe very farre and much paſſe the materiall and elementarie fire? I will not ſay, that you were he that choſe particularly that wicked fellowe, which hell created, to goe and giue that execrable blowe, which the very furies of hell themſelues would haue feared to haue done. But it is very euident, that before he went about this accurſed enterpriſe, you ſaw him, and I could well tell the places where, and the times when, if I would. You incouraged him: you promiſed him Abbeyes, Biſhoprickes, mountaines and meruailes, and ye left the reſt to bee done to Madame your ſiſter, to the Ieſuits, and to the Prior of his order, who paſſed ſomewhat further, & promiſed him nothing leſſe, thē a place in paradiſe aboue the Apoſtles, if it fell out that he were martyred. That it was ſo, & that ye were very well aduertiſed of all the myſterie or ſecret, you cauſed the people, that ſpake of yeelding themſelues to be preached vnto and taught, that they would yet haue patience but ſeuen or eight daies, and that before the ende of the weeke, they ſhould ſee ſome great matter, that ſhould ſet vs in our former reſt and quietnes. The preachers of

Neede made them monkes, or to vſe mõks.

A reaſonable good ſpeech.

He meaneth Frier Iames Clement.

Sometimes it is not amiſſe to be a blabbe of a mans tongue.

Good reaſon: all lead by one murthering ſpirit.

Roan, of Orleans, and of Amiens, preached it at the ſame time, and in the ſame tearmes. Afterwarde ſo ſoone as your Frier poſſeſſed with a diuell was departed, you cauſed to bee arreſted and apprehended for priſoners in this citie, more than two hundred of the principall citizens and others, whom yee thought to haue goods & friends, and to be of credit with them of the Kings ſide, as a precaution or forewarning, wherwith you purpoſed to ſerue your ſelues, to redeeme that wicked Aſtaroth, in caſe he were either taken before the facte or after the facte. For hauing the pledge of ſo many honeſt men, you ſuppoſed that they durſt neuer put that murtherer to death, becauſe of the threatning which yee had giuen out, that yee would cauſe to die in the way of change for him, thoſe whom you kept priſoners: who in truth are much bound to them, that in a headlong heate or choller, ſlewe with the blowes of their rapiers that wicked wretch, after hee had giuen his ſtroake. And you your ſelfe ought not leſſe to thanke them. For had they ſuffred him to liue (as they might haue done) and put him into the hands of iuſtice, we had had the whole thread of the enterpriſe, naturally and liuely deducted, and you had beene there incouched in white clothes, for a marke of your diſloyaltie and felonie, that neuer would haue beene blotted out. But God did not ſo permit it, and we know not yet the end whereto he keepeth you. For if the examples of former times doe carrie with them any conſequence, to iudge of the affaires of the time preſent, wee neuer ſawe yet vaſſall or ſubiecte, that enterpriſed to driue his Prince out of his kingdome, to die in his bed. I will not ſtrengthen this maxime or rule, by many hiſtories, nor refute thoſe, which our preachers alledge, to defende and iuſtifie that horrible act. I will ſpeake of no more but two, the one out of the Bible, and the other out of the Roman hiſtories. You haue heard it may be, ſome preach, that thoſe that ſlew Abſalom, though he were vp in armes againſt his father, his King, and his countrie, were notwithſtan-

The name of ſome diuel, ſignifying therby the murtherer Clement.

It is almoſt as wel diſcouered now.

A very large aſſertion, but yet for the moſt part true.

ding puniſhed with death, by the commaundement of Dauid, againſt whom hee made warre. If you haue read the conflicts that were made between Galba, Otho, and Vitellius, for the Empire of Rome, you haue read & found that Vitellius put to death, more then ſixe hundred men, who bragged that they had ſlaine Galba his predeceſſor, & had preſented a petition to be recompenced therfore: which he did not, as ſaith the author (who at this day ſerueth inſteede of an Euangeliſt to many) for the friendſhip that he caried to Galba, nor for the honour that hee ment to doe him, but to teach all princes to aſſure their life and their preſent eſtate, and to cauſe them, that ſhuld dare to attempt any thing againſt their perſons, to know & vnderſtand, that an other prince their ſucceſſor (though perhaps their enemie) after ſome one ſort or other would reueng their death. And this is the cauſe, wherefore you Monſieur the Lieutenant had great wrong, to make ſhew of ſo great ioy, hauing knowne the newes of that cruell accident that beſel him, by whoſe death you ſhould enter into the waies of the kingdome. You made bonfires, or fires of reioycing, where you ſhould indeed haue obſerued funerals: you tooke indeed a greene ſcarſe in token of reioycing, whereas ye ought to haue doubled and redoubled your blackes in ſigne of mourning. You ſhould haue imitated Dauid, who cauſed Saules bones to be gathered together, and to bee honorably buried, although that by the meanes of his death, he remained a peaceable King, and loſt thereby his greateſt enemie. Or to haue done as Alexander the great, who cauſed ſumptuous obſequies to bee made for Darius: or as Iulius Cæſar, who wept with hotte and bitter teares, vnderſtanding of the death of Pompey his competitor, and deadly aduerſary, and put them to death that had ſlaine him. But you cōtrarie to the practiſes of theſe great perſonages, did laugh, & make feaſtes and bonfires, and all ſortes of ioy, when you vnderſtoode of the cruell death of him, from whome you held all that you and your predeceſſors had or haue, of wealth, of honour, and of authoritie. And not con-

tent

A man ſhall hardly ſee ſuch iuſtice in Frāce or Spaine.

It may be he meaneth Machiuel.

Woe to them that laugh now, for they ſhal weepe.

Good & imitable exāples.

What could a man of a baſe and bad mind doe els?

tent with theſe common reioycings, which did ſufficiẽtly witneſſe, how much you approued this accurſed acte, you cauſed the murtherers picture to be made, & ſhewed it publikely abroad, as if it had beene of a canonized ſaint. You cauſed his mother and kinred to be ſought out, that you might enrich them with publike almes, to the end that this might be a lure, and a baite for others, that would vndertake to giue yet ſuch an other blowe, to the King of Nauar, vnder hope & aſſurãce, which they might receiue by the example of this new martyr, that after their death, they ſhuld be ſo ſanctified, & their kinred wel recõpenſed. But I wil not further examine your conſcience, nor prognoſticate vnto you, that which may fall out vnto you for this fact. But Gods word muſt needes be falſe and ful of lying (which it is not nor cãnot be) if you do not very quickly receiue the wages & hire that God promiſeth to manquellers and murtherers, as your brother did, for hauing ſlaine the late Admirall. But I will leaue this matter to the diuines to treate hereof, that ſo I may come to put you in minde of a great and ſtale faulte, which you committed at the very ſame time. For ſith you feared not in ſo many places to declare, that your ſpeciall marke was to raigne and be a King, you had then, and by reaſon of the blow, a good occaſion offered you to cauſe your ſelfe to be choſen King, and you might better then haue attayned thereto, than you can at this preſent, when you ſue, ride, runne, corrupt and all to get it. The Cardinall of Bourbon (to whom vnaduiſedly you gaue the title of the King) was a priſoner. Your nephew (vpon whome they did beſtowe all the commendations and glorie of his father) was ſo likewiſe, and neither the one nor the other could hurte you therein or hinder you, as your nephew doth at this day: you had yet the people hartried, earneſt and running after noueltie and change, who had a great opinion of your valour, from which you are much fallen ſince, and I make no doubt but that you had caried it away, thorow the hatred of the lawfull ſucceſſor, who

was

All this whatſoeuer, is but the reward of iniquitie.

A plaine and true ſpeech.

Many deuiſes are in mans heart: but the Lords purpoſes ſhall ſtand for euer.

was notoriouſlie knowne to be a Huguenot. And beſides, you had diuers preachers, who had laide out a thouſand reaſons to perſwade the people, that the Crowne did belong rather to you than to him. The occaſion for it was faire, namely, the changing of it from one line to another. And although it bee all but one familie, and of the ſame ſtalke, as we may ſay, notwithſtãding the diſtãce of more than ten degrees (in which the doctors ſay, there ceaſeth all the bond and right of conſanguinitie) made a goodly ſhew, although that Doctor Baldus hath written, that this rule faileth in the familie of the Bourbonians. Wherunto adde, that you had the force and the fauour of the time in your hand, wherewith you could not ſerue your owne turne, or helpe your ſelfe, but rather, thorough a certaine fainthartednes, and very foule and groſſe cowardiſe, you would obſerue forſooth ſome little modeſtie, and forme of the ciuill lawe, giuing the title of the King to a poore prieſt that was a priſoner: although that in all other things, you did ſhameleſlie violate all the lawes of the realme, and all lawe beſides of God and of man, whether it were naturall or ciuill. You forgot all the maximaes and rules of our great maſters, touching the matter of enterpriſe, vpon the eſtates of an other man, euen that of Iulius Cæſar, which oftentimes for his excuſe and defence ſpake theſe verſes, out of a certaine Greeke Poet.

Nay foule and falſe.

The Cardinall of Bourbon.

If that thou muſt needes wicked be, be ſo a kingdome to obtaine
But yet in other things be iuſt, and eke the Lawes maintaine.

You were affraide to take the title of a King, and yet you were not affraide to vſurpe the power of it, which you diſguiſed and masked, with a qualitie or eſtate altogether new, & ſuch a one, as was neuer heard ſpoken of in Fraunce? And I knowe not, who was the author thereof, yet ſome attribute it to the preſident Briſſon, or to Ianin. But whoſoeuer inuented this expedient, fayled in the termes of Grammer, and of Eſtate alſo. They might haue giuen you the name of Regent, or of Lieutenant generall

Stumble at a ſtraw, and leap ouer a blocke.

A fitte and good reaſon.

nerall of the King, as they haue done ſomtimes heretofore, when the Kings were priſoners, or abſent off their kingdome and realme. But Lieutenant of the eſtate and Crowne, is a title vnheard of, & very ſtrange, which alſo hath too lōg a taile, as it were a chimer, or mōſter againſt nature that maketh little children afraid. Whoſoeuer is a Lieutenant, is Lieutenant to another whoſe place he holdeth, & who is not able to do his functiō or office, by reaſon of his abſence, or ſome other hinderance or let: and a Lieutenant is the Lieutenant of ſome other mā: but to ſay that a man ſhuld be the Lieutenāt of a thing without life, as the eſtate or crowne of a King, is a very abſurd thing, & ſuch a one as cannot be mainteined. And it had bin more tolerable to ſay, Lieutenant in the eſtate and crowne of France, than Lieutenāt of the eſtate. But this is but a ſmal matter to faile in ſpeech or words, in cōpariſon of failing in deeds. When you were clothed and cloaked with this goodly qualitie, you did ſo rudely & roughly empty our purſes, that you had the meane to raiſe vp a great armie, with the which you promiſed to purſue, beſiege, take and bring priſoner, this newe ſucceſſor to the crowne, who did not call himſelf Lieutenant, but in plaine termes King. You had made vs then to gard and keep our places, & to hire ſhops in S. Anthonies ſtreet, that we might ſee him paſſe in chaines, whē ye brought him priſoner from Diepe, what did yee withal this great armie, (very groſſe indeed by al your ſtrāge ſuccours, of Italie, of Spaine, & of Germanie,) but to lay opē and cauſe to be knowne your own reachles weaknes, & vnorderly gouernment, not ſo much as once daring with thirtie thouſand mē, to ſet vpon fiue or ſixe thouſand, which gaue you the head at Arques, and in the end conſtrained you, ſhamefully to turne your backs, & you your ſelues to ſeeke ſurety & ſafety, in the riuer of Somme? We were greatly deceiued, when in ſteede of ſeeing this new King in the Baſtile, wee beheld him in our ſuburbs, with his armie as a certaine lightning or clap of warre, that preuented our thoughts, & yours alſo.

A true aſſertion.

He that reckoneth without his hoſt muſt count againe.

The horſe and man are prepared againſt the day of battell, but victorie is from the Lord.

ſo. But you came and ſuccoured vs, then when we were aſſured, that he would do vs no hurt. And we muſt confeſſe, that without the reſiſtance that one (who is at this day his ſeruant) made againſt him at the gate of Buſſy, he had taken vs before you arriued. From that time hitherto, you haue done nothing in your Lieutenancy worthy the remembrance, but the eſtabliſhment of your councell of fourtie perſons, and of ſixteene, which you haue ſince reuoked and ſcattered, as much as you could. And whileſt that you laboured the aduancement and eſtate of your owne houſe, and that you ſuffered your imagined King to waſt & weare away in priſon, without ſuccouring him, either with mony or with meanes, to maintaine his royall eſtate: he that is King indeed, put himſelfe in poſſeſſion of Dunoys, of Vendoſmois, of Maine, of Perch, and of the better part of Normandie, in ſo much that at the laſt, whē hee had in conquering compaſſed the third parte of his kingdome, you were conſtrained, partly thorow ſhame, partly thorow deſpaire, & partly thorow mens importunitie towards you, to come before him, or into his ſight, then when hee beſieged Dreux, where hee ſhewed you a tricke of an old ſouldier, that ſo he might haue the better meane to fight with you. For he raiſed his ſiege, & made ſhew to retire into Perche, to draw you on more forward & to cauſe you to paſſe the riuers in following of him: but ſo ſoone as hee ſawe you were ouer, and incamped in the plaine, he turned his face directly vpon you, & gaue you the battel, which you loſt more for lacke of courage and good guidance, than for want of mē, the number of thoſe on your ſide farre paſſing his. And yet in this great affliction you could not refraine your ſelfe from giuing vs a newe deuiſed tale (which is a common thing with you) you and your ſiſter feeding vs with lies and falſe newes, and the more to comforte vs in this loſſe, you went about to make vs beleeue that the Biarnois was dead, whoſe face you durſt not looke vpon, nor attende his recountring of you. But wee ſaw this dead man quickly after, nigh vnto our gates, and you your ſelfe were

A needleſſe worke.

If this be his commendation, praiſe him for tyrannie.

Fit motiues for ſuch manner of men.

It is all one with God to ouercome by few, or by many.

They were wont to ſay a dead mā hurteth none.

ſo afrayd of his ſhadowe, that you were not at leiſure to repoſe or reſt your ſelfe, till you were paſſed into Flanders, where you made that goodly market with the Duke of Parma, which ſithence hath coſt vs ſo deare, & which hath ſo ruinated your reputation, and ouerthrowne your honor, that I ſee not any meane at all, able for euer hereafter to raiſe you vp againe. For in ſteed of being a maſter, you went and made your ſelfe a ſeruant and a ſlaue, of the moſt inſolent and proudeſt nation vnder heauen: and you your ſelfe ſerued the moſt cruell and ambicious man that you were able to chuſe, as afterwards you proued, whē he made you to ſerue him as a boy doth his maſter at tenniſe, yea to lackey after him, and to waite at his gate, before he would giue you an anſwere, though when it came it was of very ſmall importance alſo. Which thing the gentlemen of France that accompanied you, deſpiſed and diſdained, and you alone were not aſhamed to make your ſelfe vile and obiect, diſhonouring your linage, race & nation, ſo much were you tranſported with a deſire of reuenge and ambition. But in the middeſt of theſe indignities, and diſhoneſt ſubmiſsions, which you made to the preiudice of the name of France, and of your qualitie, our new Kings ſtaied not, not kept holie day, as we ſay, for want of worke: for he ſhut vp our riuer aboue and below, by taking Mante, Poiſſy, Corbeil, Melun, and Montreau: after that he came & tooke from vs the plaine of France, by the taking of S. Denis. That being done, there was no more difficultie to beſiege vs, as indeed we were by and by after. What did you to ſuccour vs? or rather what did you not to caſt vs away, and to make vs moſt miſerable? I will not ſpeake that, which ſome haue reported of you, that ye did commōly ſay, that the taking of this citie ſhould be more hurtfull to your enemie than profitable, and that his armie ſhould bee deſtroyed and diſperſed in taking of it. I could neuer beleeue, that ye would haue taken pleaſure to ſee your wife, your childrē, your brother, & your ſiſter, to fall into the enemies hand,

The Spanyards he meaneth, and it is no lye: as alſo in particular the Prince of Parma.

Carefulnes & painefulnes, two good vertues.

A kinde and carefull Captaine.

and to ſtand at their mercie: And yet we muſt needs ſay, that the time which you ſet to come to ſuccour vs was ſo long, that it made vs readie many times to fall into deſpaire: and I beleeue, that if the King had demanded ſome terme or time of you to take vs in, he would not haue demanded more, than you would haue giuen him. Oh how happie had we bin, if we had bin taken the morowe after we were firſt beſieged? Oh how rich ſhould we haue bin now had we made that loſt? But we haue burned in a ſmal fire: we haue languiſhed and yet we are not healed. Then ſhould the valiant and victorious ſouldier haue taken away our moueables, but we ſhuld haue had ſiluer to haue ranſomed and redeemed them againe: but ſince, we haue eaten vp our moueables, and our money alſo. It may be hee would haue inforced ſome women and maides: yet ſurely he would haue ſpared the moſt noble, and thẽ that had had any abilitie to heale or to helpe their chaſtitie, by reſpect or by friendes: but ſithence they haue of themſelues put themſelues into the ſtewes, and are yet therin, thorow the force and power of neceſſitie, which is much more violent, and of longer infamie and ill name, than the tranſitorie and ſhort violence of the ſouldier, which is diſſembled, and is preſently buried & forgotten, wheras this is ſpread abroad, is continued, and becommeth at the laſt a very ſhameleſſe cuſtome without returning. Our reliques had been ſafe and ſound: the auncient iewels of the crowne of our Kinges had not beene molten as they are: our ſuburbs had been in their former eſtate, and inhabited as they were, whereas now they are ruinated, forſaken, beaten downe and ſpoyled: our citie had been rich, wealthie, and well peopled as it was: our rents due to the towne houſe, ſhould haue been paid, whereas you drawe out the marrow thereof, and the laſt pennie: our farmes in the countrie had beene laboured and tilled, and we ſhould haue receiued the reuenewes thereof, whereas nowe they are abandoned, forſaken, and vnoccupied. We ſhould not haue ſeene die a hundred thouſand men,

Hee giueth twiſe that giueth in good ſeaſon: then what is the contrarie.

A worthy & no vnfit compariſon.

Nothing ſpared in an anarchie or confuſion.

by famine, ſorrow, & pouertie, who died within the ſpace of three moneths in the ſtreets and in the hoſpitals, without mercie or ſuccour. We ſhould yet haue ſeene our vniuerſitie flouriſhing and frequented, where it is now altogether ſolitarie and left alone, ſeruing now for no other vſe, but for peaſants, and for the kine and beaſts of the villages nigh thereto. We ſhould haue ſeene our palace repleniſhed with honourable perſons of all qualities and eſtates, and the hall and the gallerie with Mercers, Haberdaſhers, &c. continually full of people: whereas now we ſee none but idle loyterers walking vp & downe at large; and greene graſſe grow there, where men had hardly roome or ſpace to ſtirre themſelues: the ſhops of our ſtreetes had been garniſhed with artiſans and handicrafts men, whereas now they are emptie and ſhut vp. We ſhould haue had preſſe and multitude of carres, chariots, and coches vpon our bridges, whereas now in eight daies ſpace we ſaw but one onely paſſe, and that was the Popes Legates. Our ſtorehouſes & market places ſhould haue been couered with beaſts, full of corne, of wine, of hay and of wood. Our places appoynted for ſelling of victuals, and our markets had been thronged with the preaſe and multitude of merchants, and of victuals, where now they are all voyd and emptie, and we haue nothing but at the mercie of the ſouldiers of S. Denis, of the fort de Gournay, Chevreuſe, and Corbeil. Ha Monſieur the Lieutenant, ſuffer mee as in this regard, to vſe one exclamation, by the way of ſome ſhort digreſsion, beſides the courſe (I confeſſe) and order of my oration, that I may bewaile the pitiful eſtate of this citie the Queene of cities, of this little world, and the abridgment of the world it ſelfe! Ha ye my maſters the deputies of Lions, Tholouze, Roā, Amiens, Troies, & Orleans, look vpon vs, & take example by vs. Let our miſeries make you wiſe by our loſſes. You all know well enough what we haue been, & now ye ſee what we are. All of you know in what a gulfe & bottomles pit of deſolation we haue been thorow this long and miſerable ſiege: & if you do not know it, reade the hiſto-

A pitiful ſpectacle, and yet who had remorſe.

The differēce between good gouernment and tyranny.

Miſchiefs foreſeene and not remedied, increaſe griefe.

Happie is he who is warned by other mens harmes.

rie of Ioſephus touching the wars of the Iewes, & the beſieging of Ieruſalē by Titus, which doth naturally & liuely expreſſe this of our citie. There is nothing in the world that may be ſo well compared one with another as Ieruſalem and Paris, excepting the iſſue and end of the ſiege. Ieruſalem was the greateſt, the richeſt, and the beſt peopled citie of the world: ſo was Paris.

Former examples and ours alike in many things.

Which did her head lift vp as farre aboue all other townes,
As the firre tree aboue the furze, or briers that vſe doe clownes.

Ieruſalem could not indure the holy Prophets, that laid before them their errors and idolatries: & Paris could not ſuffer her Paſtors & Curats that blamed & accuſed her ſuperſtitious & fooliſh vanities, and the ambition of her princes. We made warre againſt the Curats of S. Euſtachius, and of S. Mederic, becauſe they told vs our faults, & did foretell the miſeries and miſchiefe that ſhould come vpon vs therefore. Ieruſalem put to death her King & her annoynted one, of the race and ſtock of Dauid, & cauſed him to be betraied by one of his diſciples, & of his owne nation: Paris hath chaſed & driuen away her prince, her king, her natural annointed one, & afterwards cauſed him to be betraied & murthered by one of her Friers. The doctors of Ieruſalē gaue the people to vnderſtand that their king had a diuel within him, in whoſe name he wrought his miracles: Our preachers and doctors haue they not preached this vnto vs, that our late king was a ſorcerer, & that he worſhipped the diuel, in whoſe name he did al his deuotions? Yea ſome haue bin ſo impudent & ſhameles to ſhewe in the pulpit publikely to their hearers, certaine ſhapes or images made according to their own pleaſure & fantaſie, which they did ſweare was the idoll of the diuel, that that tyrant did worſhip: ſo lewdly did they ſpeak of their maſter and of their king. Theſe ſame doctors of Ieruſalem proued by the ſcriptures, that Ieſus Chriſt deſerued to dye, and cryed with a lowd voyce, *Wee haue a lawe, and according to the lawe he ought to dye.* And haue not our preachers and Sorboniſts, proued and approued, by their texts applied according to their owne fantaſie, that it was permitted, yea praiſe worthie and merito-

All that haue grace may profite by this compariſon as well as Paris.

God will cut out & deſtroy lying tongues: but they regard not that.

The diuel will alleadge ſcripture, but yet not rightly.

rious to kill the King? and haue they not yet preached it after his death? Which in Ieruſalem there were three factions, which cauſed themſelues to be called by diuerſe names, but the moſt wicked of them, called themſelues zealous, and were aſſiſted with the Idumeans that were ſtrangers. Paris hath been toſſed and vexed altogether in the ſelfe ſame ſorte, with three factions, that is of Lorraine, Spayne, and the ſixteene, participating of both the other two, vnder the ſame name of zealous, who haue their Eleazars, and their Zacharies, & Acaries, and more Iohns, than there were in Ieruſalem. Ieruſalem was beſieged by Titus, a Prince of diuers religiō from the Iewes, he going at that time to the hazards and dangers of the aſſault, as a ſimple ſouldier, and yet ſo gentle and gracious was he, that he procured himſelfe thereby to be called the delights of mankinde. Paris was beſieged by a Prince of a differing religion, but yet more courteous and gentle, more bolde alſo, and readie to goe to the blowes, than euer was Titus. Beſides, Titus would not innouate or change any thing in the religion of the Iewes, no more doth this prince in ours, but contrariwiſe giueth vs hope, that one daye hee will imbrace it and that very ſhortly. Ieruſalem ſuffered all extremitie, before it would acknowledge a fault, and acknowledging it, had no more power to redreſſe it, and was hindred from it by the heads of the faction. How much haue we ſuffered before we would know our ſelues? And ſince our ſufferings, how often haue we deſired, that wee might yeelde, if wee had not beene hindred therefrom by them that holde vs vnder the yoke? Ieruſalem had the fort of Anthonia, the temple and the fort of Sion, that bridled the people, and let them that they could not ſtirre nor complaine. We haue the forte of S. Anthoine, the temple & the Louvre, as it were the forte of Sion, that ſerue vs for ſnaffles and for bittes, to holde vs in and to bring vs to the appetite of the gouernours. Ioſephus, of the ſame nation and religion that the Iewes were, exhorted them to preuent the

A pretie alluſion, and yet no illuſion.

Would to God he had neuer ſtrēgthned your hope or heart that way.

Compariſons fitte enough.

the wrath of God,and made them vnderſtand,that they themſelues deſtroyed their temples, their ſacrifices, and their religion , for which they ſayd they fought, and yet for it would doe nothing. We haue had in the middeſt of vs many good French citizens,and catholikes euen as our ſelues, that haue giuen vs the like exhortations, and declared by good reaſons,that our ſelfe-willednes, and our ciuill warres,would ouerthrow the Catholike religion, & the Church,& all eccleſiaſticall order,cauſing the prieſts, religious men and religious women and all,to fall to wicked life,waſting benefices,and aboliſhing Gods ſeruice, throughout all the plaine countrie, and notwithſtanding we perſiſted as before,without hauing any pitie of ſo many deſolate and ſtraying ſoules, forſaken alſo of their paſtors,which languiſhed and pined away,without religiō, without feeding, and without adminiſtration of any Sacrament. In fine,ſith we agree together,and are like in ſo many meetings of things to the citie of Ieruſalem, what other thing can we look for,than a whole ruine and vtter deſolation,as theirs was, vnles God by an extraordinarie miracle, giue vs againe our right wit and ſenſe? For it is impoſſible that wee can any longer time indure thus,being alreadie ſo beatē down, fainting & ſluggiſh with lōg ſicknes,that the very ſighs and groanes which we fetch, are nothing els, but the very hickcockes or pangs going before death. We are ſhut vp,preſſed,inuaded,cōpaſſed in on all ſides,and wee take not the ayre, but the ſtinking ayre that is within our walles,from our myres and ſinkes, for all the reſt of the ayre,from the libertie of the fields is withheld from vs. Wherſore ye free cities,learne,learne,I ſay,by our damage and loſſe,to gouerne your ſelues from this time forward,after another faſhion,& ſuffer not your ſelues to be miſlead,and haltred as you haue been,by the charmes and inchauntments of the preachers, who are corrupted with money,& with ſome hope, which ſome princes giue thē, who aſpire nothing but to ingage you, and to make you ſo weake,ſo ſouple,& eaſie to bee bent,

Good counſell not regarded, bringeth ſundrie miſchiefs.

Like ſinnes, like puniſhments.

And that is not very good.

that they may play with and enioy at their own pleaſure, your ſelues, your riches, your libertie and all. For concerning that which they would make you beleeue touching religion, it is but a maske or viſor, wherewith they buſie the ſimple (as the foxes couer their footing, with their long tailes) that ſo they might catch them, & eate them vp at their pleaſure. Haue you euer ſeene any other reſpects in them that haue aſpired after tyrannous gouernment ouer the people, than this, that they haue alwaies made, taken, and vſed, ſome goodly title and ſhew of the common wealth or of religion? And yet when queſtion hath been of comming to ſome agreement, their particular intereſt and profit, hath alwaies been in the vantgard, and they haue ſet the benefit and good of the people behinde, as a matter that did not touch them. Or elſe if they were victors and did ouercome, their end was alwaies to bring vnder, and churliſhly to vſe the people, by whome they were ayded and aſſiſted, to come to the very top of their deſires. And I am abaſhed (ſeeing that all hiſtories, as well olde as new, are full of ſuch examples) to behold, that yet there are found men ſo poore in vnderſtanding, as to ruſh vpon, and to flie vnto this falſe lure. The hiſtorie of the ciuill warres, and of the reuolt which was made againſt Lewis the eleuenth, is yet freſh, and as wee ſay, bleeding new. The Duke of Berry his brother, and certaine Princes of Fraunce, raiſed vp and hartened by the King of England, and yet ſomewhat more encouraged by the Countie of Charolois, vſed no other colour for leuying of their armies, than the benefite and comfort of the people and kingdome. But in the ende, when they were to come to compoſition or agreement, they intreated of nothing, but to increaſe to one his yearely penſion, and to giue offices and friendly conditions of agreement to all thoſe, that had aſſiſted them, without any more mention of the commō wealth than of the Turke. If you will wade ſomewhat higher in the French Chronicles, you ſhall ſee that the factions of Bourgongne, and

of

An apt compariſion.

A common vſe indeede.

But ſo are not they that defend ſuch things.

An example.

of Orleans, were alwaies coloured with the comforting or eaſing of the taxes, or of the euill gouernment of the affaires: and yet notwithſtanding the intent of the principall heads thereof, was nothing elſe, but to keepe vnder the authoritie of the kingdome, and to giue one houſe aduātage againſt another, as the iſſue hath alwaies made plaine proof of it. For in the end the King of Englād caried alwaies away ſome part of it for his ſhare, & the Duke of Bourgongne did neuer depart, without ſome citie or countrie, which he tooke for his bootie. Whoſoeuer will finde leaſure to reade this hiſtorie, ſhall finde therein our miſerable age naturally and liuely ſet out vnto vs. He ſhal ſee our preachers the blowfires and bellowes of contention, that ceaſed not to intermeddle therein, as they doe at this daye, though at no hand, there was then queſtion touching religion: they preached againſt their King, they cauſed him to bee excommunicated, as they doe at this preſent. They ſet vp propoſitions, and vſed diſputations in Sorbonne, againſt the good citizens and common wealths men, as they doe now. A man might haue behelde then murders and ſlaughters of innocent people, and of furies and outrages committed by the people themſelues, euen as ours doe. Our mynion the late Duke of Guiſe, is there repreſented and ſet out, in the perſon of the Duke of Bourgongue, and our good protector the King of Spaine, in that of the King of England. You therein ſee our eaſines to beleeue, and ſimplicitie, accompanied with ruines, deſolations, ſackings, burnings of townes and ſuburbes, ſuch as we haue ſeene, and ſee continuallie vpon vs, and vpon our neighbours. The common good, was the charme of witcherie that ſtopped vp our predeceſſors eares: but indeede the ambition and the reuengement of theſe two great houſes, was the true and firſt cauſe, as the ende diſcouered it. And thus haue I deducted and laide out vnto you, that firſt the iealouſie and enuie of thoſe two houſes, of Bourbon and of Lorraine, and ſince the onely ambition and couetouſnes of

Though hee ſhould haue done it, & did it indeed ſometimes, yet of late you haue vniuſtly detayned the ſame.

Falſe, and ſpoken like a Frenchman: for our Kings had and haue a lawfull right.

theſe of Guyſe, haue bin and are the only cauſe of all our miſchiefes & miſeries. But as for the catholike & Romane religion, it is the drinke wherewith they haue infatuated vs, and cauſed vs to fall on ſleep, and a poyſon wel ſweetned with ſugar, and which ſerueth for an obſtupatiue, or benumming medicine, to aſtoniſh or benumme all our members, which whileſt we are on ſleepe wee feele not, when they cut away now one piece, then an other, euen one after an other, and that which remaineth be but as a truncke, which very quickly will leeſe all the blood and the heate, and the very life it ſelfe, thorow ouermuch euacuation. In the ſame hiſtorie doe yee not find alſo, as it were the very type of our goodly eſtates here aſſembled? Thoſe that were held at Troies, in which they diſinherited the true and the lawfull heire of the crowne, as an excommunicated and reagrauated perſon, are they not altogether like theſe of ours? God knoweth what manner of people were in thoſe eſtates. Doubt yee not that they were all ſuch, as you here my maiſters choſen out of the dregges of the people, openly mutinous and ſeditious, corrupted by money, and all pretending and aiming at ſome one particular profite, by change, and by noueltie, as you my maſters doe. For I aſſure my ſelfe that there is not one of you, that hath not herein ſome ſpeciall intereſt, and who deſireth not, that the affaires may remaine in the ſame troublous eſtate, wherein they are. There is not one of you, but he occupieth and enioyeth the benefice, or the office, or the houſe of his neighbour, or that hath not taken their moueables from them, or raiſed any reuenewes thereof, or committed ſome thieuerie and murther thorow reuengment, whereof hee is afraid leſt he ſhould be tried, if peace were once made. Notwithſtanding at the laſt after ſo many murthers, and penuries, theſe wicked and ill diſpoſed perſons, muſt needs come and acknowledge Charles the ſeuenth for their King, and throwing themſelues downe at his

feete,

It is the cup of fornication mentioned in the Apocalyps.

That remaineth yet to be proued.

Notable men and very fit for ſuch an aſſemblie.

feete, demaund pardon for their rebellion, though that before that they had excommunicated him, and declared him vncapable to be their King. As who ſeeth not and may eaſily iudge, by the bad courſe that wee take, that wee euen in the ſame ſort muſt doe as much as that commeth vnto, though it bee foreſlowed for a while, and that in ſhort ſpace wee ſhall bee conſtrained thereto, by fine force of neceſſitie, which hath neither lawe, nor reſpecte, nor ſhamefaſtnes. If I ſawe here ſome of the princes of the blood of Fraunce, and of the peeres of the crowne, who are the principall perſons, and without the which cannot aſſemble nor holde iuſt and lawfull eſtates. If I ſawe here the Conſtable, the Chauncellour, the Mareſchals of Fraunce, that are the very officers indeede to authorize the aſſembly. If I ſawe here the preſidents of the ſoueraigne courts: the proctors generall of the King in his parliament, and a number of men of qualitie and reputation, knowne a long time to haue loued the good of the people, and their owne honour: ha, in trueth I ſhould hope that this gathering together and aſſembly, ſhould bring vs much fruite: and I would be contented, ſimply to declare the charge that I haue of the third eſtate, which is to repreſent and ſet out the great deſire that euery one hath to haue peace, and the great benefite or profite that ſhall come thereby. But I ſee here, none but ſtrangers full of paſſion in thirſting after vs, and altered from our blood, and from our ſubſtance. I ſee here none but ambitious women, and ſuch as are giuen to reuengement. I ſee none but corrupted and wicked prieſts, and ſuch as are full of fooliſh hopes. All the reſt is nothing els, but light chaffe full of neceſſitie, that loue warre & trouble, becauſe they liue of other good mens goods, and know not how to liue of their own, nor to maintaine their traine in time of peace. All the gentlemen of noble race and valour, are on the other ſide neere vnto their King, and ſtanding

A good and right application as now appeareth by the ſucceſſe.

Good reaſon, for there were ſome probability at the leaſt.

A worthy cõpanie to be the aſſẽbly of the eſtates.

And ſo would

for him and their countrie. I ſhould be aſhamed to ſpeake the words for them, or in the name of them that are here for the third eſtate, if I were not indeed aduowed and allowed by other honeſt people, that will not meddle with this raſcall ſort, that are come ſcatteringlie out of the Prouinces, as the Franciſcane Friers doe to a prouinciall chapiter. What doth Monſieur the Legate here, but to hinder the libertie of our free ſpeech, and to incourage them that haue promiſed to doe meruailous things for the affayres of Rome and of Spayne. He that is an Italian, and the vaſſall of a ſtrange prince, ought not here to haue either order or place. Here are to be handled the affayres of Frenchmen, yea ſuch as touch them very nigh, and not thoſe of Italie and of Spayne. From whence ſhould he haue this curioſitie, if it be not to profit thereby with our hurt? And you Monſieur de Pelue, doe not you make a goodly ſhew in this companie, to pleade the cauſe of the King of Spayne, and the right or title of Lorraine? You I ſay, which are a Frenchman, and who (we know) was borne in Frãce, to haue proceeded ſo farre, as to haue renounced your chriſme & your nation, to ſerue the idols of Lorraine, and the ſoutherly diuels? you ſhould yet haue brought and cauſed to ſit here euen aboue the flouredeluce, the Duke of Feria and Mendoza, & Don Diego, to take their counſell, how France ought to be gouerned, for they haue intereſt in it, and you haue wrong Monſieur the Lieutenant, that haue not admitted them thereto, as they did impudently demaund the ſame. But indeede their preſence ſhould haue been vnprofitable, ſeeing that they haue here their agents & aduocates, that haue ſpoken ſo worthilie for them, and beſides you will not forget to communicate vnto them euery thing of the iſſue of our conſultations. But I would willingly demaund of you, Monſieur the Lieutenant, to what end or purpoſe haue you aſſembled theſe good and honeſt people heere? Are theſe thoſe noble eſtates in which you promiſed vs to giue ſuch good order to our affayres,

euery honeſt man.

Plaine & particular dealing

A Frenchman Italianated, Spaniolized, & Lorainized.

Spanyards wel ſet out.

Spanyards will ſeeke and aske enough.

affayres, and to make vs all bleſſed? I cannot much meruaile, that you haue ſo much reculed to be found here, & ſo long delayed, and made the poore maſters of the deputies to trot ſo much vp and downe after you. For you doubted much that here would be found ſome blunt fellow that would tell you your owne, and would ſcratch you where you did not itch. You alwaies had a minde to draw out your Lieutenancie to the length, and to continue this ſoueraigne power which you haue vſurped, that ſo you might alſo continue the way, without which you could not be ſo well intreated, nor ſo well followed and obeyed as you are. But now we will put an end thereto, and in ſo doing put an end to our miſeries alſo. We neuer beſtowed vpon you this goodly and new deuiſed qualitie of the Lieutenant of the Eſtates (which in trueth ſauoureth rather the ſtile of ſome clerke of the palace, or of ſome pettie ſchoolemaſter, then the grauitie or waight of the charge) but for a time, and till ſuch time as there were other prouiſion made by the Eſtates and generall. In ſo much that now it is time that you bee put downe therefrom & diſpoſſeſſed therof, and that we aduiſe now to take another gouernment, and another gouernour. You haue liued ſufficiently enough in anarchie and diſorder. Is it your minde that for your pleaſure, & to make your ſelfe and yours great, againſt all right and reaſon, wee ſhould for euer continue miſerable and wretched? Will you proceed to deſtroy that little that remayneth? How long will you be ſuſtained and nouriſhed with our bloud and our bowels? When wil you bee full with eating vs, and ſatisfied with ſeeing vs to kill one another, to cauſe you to liue at your eaſe? Doe ye not ſuppoſe that you haue to doe with Frenchmen, that is to ſay, with a warrelike nation, which though it be ſometimes eaſie to be deceiued, yet very quickly returneth to their duetie, and aboue all things loueth their naturall Kings, and therein cannot be paſſed? You will be altogether aſtoniſhed, when you ſhall finde your ſelfe abandoned of all

Meet men to attend ſuch a maſter.

If you doe ſo, it is well.

Things graunted for a time are not ſo eaſily reuoked.

Neceſſarie demaunds.

Let not thine owne mouth praiſe thee, but anothers.

the good cities and townes, who will make their agreement and compoſition without you. You ſhall ſee ere long, now one, then another, euen of them whom you take to be your moſt familiar friends, that wil treate without you, and will returne themſelues to the hauen of ſafetie, becauſe they haue knowne you to bee an vnskilfull pilot, that could not tell how to gouerne the ſhip, whereof you had taken charge, and haue made ſhipwracke of it, or caſt it away very farre from the port. Haue you then the name of peace ſo much in horror, that you will not conceiue any whit at all thereof? They that are able to ouercome, doe yet demaund it. To what end then haue ſerued ſo many voyages, ſo many goings and commings, which you haue cauſed Monſieur de Villeroy, and others to make, vnder this pretext, to ſpeake of agreement, and to bring the matters to ſome tranquilitie, if it might bee? You are then a cogger, and an abuſer, that deceiue both your friends and your enemies, and againſt the naturall diſpoſition of your nature, vſe nothing but crafts and deceits, to hold vs alwaies vnder your pawes, at your owne pleaſure. You neuer yet would haue publique affayres handled by publique perſons, but in corners and ſecretly, by people of meane place, made by your owne hand and depending vpon you, to whom you whiſpered a word in the eare, altogether reſolute to do nothing of that which ſhould be agreed. By this meanes you haue loſt the credit, and good will of the people (which was the principall ſtay of your authoritie) and haue cauſed to be ſlandered the proceedings of ſundrie notable men that you haue imployed therein, in manner of purchaſe, and to graunt ſome thing vnto them that intreated you therefore. You haue feared to offende ſtrangers that aſſiſted you, who yet notwithſtanding did not take it very well at your hand. For if you knew the ſpeeches that they vſe of you, and in what termes the King of Spayne writeth, concerning your deedes and manners, I thinke you not to haue ſo ſlauiſh and abiect an heart to entertaine him, and

As fell out in Villeroy, Vitry, and others.

A politike courſe to vphold their corruption.

Ill works deſerue ill words at the leaſt.

to ſeeke after him as you doe. There haue been ſeene letters ſurpriſed and deciphered, in which he nameth you hogge, and ſometimes ſwelling toade, and in others, *Lecho proſiado:* and generally their king mocketh you, and plaieth with your noſe, and commaundeth his agents to entertaine you with ſweete and pleaſant words, yet voyd of effect, and to regard that you take not ouer ſure footing, and too much authoritie vpon you. Your aduerſaries on the Kings ſide beleeue, that you demand and ſeek for truce to no other end, but to waite for your forces, & the better to prepare your partie at Rome & in Spaine, & wee ſay that it is to make the warre to continue, and the better to diſpatch your priuate affayres. This being ſo, how can you (ſo feeble and weake as you are) hope to make men beleeue that you either would or could ſaue vs? It cannot be done but by a publique and authentical negotiation, which iuſtifieth, authoriſeth, and giueth credite to a right meaning. This is the thing that you might doe, vnder the good will or pleaſure of the Pope, to the end that ye may yeeld his holines the reſpect which you owe him. Could he take it ill, that you had a minde to hearken vnto peace, with your neighbours, with your King? For though you would not acknowledge him for ſuch a one, yet you cannot deny, but that he is a prince of the bloud of France, and King of Nauarre, who hath alwaies held a higher degree and ſtate than you, and hath continually gone before and aboue you, and all your anceſtors. On the other ſide, we would beleeue that the holie Father, imitating the example of his predeceſſors, would ſtirre you vp to that good worke, if he ſawe you inclined thereto, that ſo he might quench the fire of ciuil warre, which conſumeth ſo goodly a flowre of Chriſtenſtome, and ouerthroweth the ſtrongeſt piller that vpholdeth the Chriſtian Church, and the authoritie of the holy ſeate, neither would he ſtand any longer vpon this terme heretikes. For Pope Iohn the ſecond went indeed himſelf to ſeeke the Emperour of Conſtantinople, and to intreate

Faire words make fooles faine.

If he did, he ſhewed not himſelf a man of peace.

A good perſwaſiō touching a bad perſon.

A reaſon, but Popes may croſſe one ano-

him

thers perſwaſion and practiſe, and yet neither of thẽ erre any way.

him to make peace with the Arrians, worſe than theſe, and to commit and commend the whole quarrell into the hands of God, who would accompliſh that, that men could not doe. For mine owne part (Monſieur the Lieutenant) I beleeue, that if you would take this way and courſe, without coũterfeiting or diſſimulatiõ, it could not but be very ſure & profitable to the generalitie of France, and to you, as in reſpect of your owne particular very honorable, and to your great vnburthening, and the contentment of your ſpirit. Alſo that this is the one, and the only meane, and that there remaineth no other, to ſtay or vphold the preſent fall of all our building, I freely ſpeake vnto you after this manner, without feare of the racke or of proſcription: neither doe I feare theſe Rodomontade Spaniards, nor the ſowre countenances, & writings of the mouthes of the ſixteene, which are but beggerly & needy fellowes, which I wil not vouchſafe euer to ſalute for the ſlẽder accoũt that I make of thẽ. I am a friend to my coũtry, as becõmeth a good burgeſſe, & citizen of Paris. I am iealous for the preſeruation of my religion, and am in all that I am able, your ſeruãt, & the ſeruant of your houſe. To be ſhort, euery one is wearie of warre, in which we now very well perceiue, there is no more queſtion touching our religion, but concerning our bondage, and to whom amongſt you the carcaſes of our bones ſhall remaine. Thinke not to finde in time to come, ſo many men as you haue done, that in liuelines of heart will caſt themſelues away, and betroth or marry themſelues to deſperation, for the reſt of their life, and of their poſteritie alſo. Wee very well perceiue, that you your ſelues are in the ſnares of the King of Spaine, and that ye can neuer come out of them, but wretched, and as it were forlorne. You haue done like the horſe, who to defende himſelfe from the hart, who (he perceiued) was more liuely and full of ſtrength than he, called for man to his ſuccour. But man put a bridle in his mouth, ſadled him, and betrapped him, afterwards he put on his ſpurs & backed him, & brought

him

That is great braggers and boaſters, as Rodomont was.

That is the point indeed.

A fable, but yet good in the morall and meaniug of it.

him to the hunting of the hart, and to euery other place, where he thought good, neuer comming off of his backe, nor taking off his bridle and ſaddle, and by this meanes made himſelfe ſubiect to the hollie crap, and to the ſpur, to ſerue his turne in euery worke, in euery charge, yea and in the very cart it ſelfe, as the King of Spaine hath done with you. And doubt ye not of this, but if by your meanes he were once made maſter of the kingdome, but that he would very quickly be rid of you by poyſon, by ſlaūders, or otherwiſe, for this is the faſhion that he vſeth, & wherwith he commonly ſaith, hee muſt needes recompence them, that betray their prince and their countrie. Let them ſerue for witneſſes and examples, that wickedly deliuered vnto him the kingdome of Portugall: who comming vnto him to demaund the recompence which hee had promiſed them, before he was in poſſeſſion of it, ſent them vnto that councell of his, which is called the councell of conſcience, where anſwer was giuen them, that if they had brought Portugall into the hands of the King of Spaine, as a thing appertaining vnto him, they had done nothing but that which good and loyall ſubiectes ſhould haue done, and they ſhould haue their recompence and hire for it in heauen. But if they deliuered it vp, beleeuing that it did not appertaine vnto him, meaning ſo to take it from their maſter, they deſerued to be hāged as traytors. And this is the wages that you muſt looke for, after that you ſhall haue deliuered vs vp vnto ſuch people: which we for our parts are not purpoſed to endure. We knowe too well, that the Spaniards, and Caſtillians, and Bourguignons, are our auncient and deadly enemies, which of two thinges demaund the one, either to bring vs vnder, and ſo make vs ſlaues if they can, that ſo they may ioyne Spaine, Fraunce, and the low countries, in one tenure and vnder one gouernement: or elſe if they cannot (as indeed the beſt aduiſed and moſt wiſe amongſt them, doe not hope for that) yet they may at the leaſt inweaken vs, and bring vs ſo low, that neuer or for a long ſeaſon, we ſhould

This is no lye, for he hath practiſed it vpon others, as nigh to him as he.

A good reaſon: for of like ſins, there ſhould be the like puniſhment.

Spaine hath a double practiſe and purpoſe in aſſaulting Fraunce.

neuer bee able to relieue our ſelues, nor withſtand them to the face. For the King of Spaine (which is an old fox) knoweth wel the iniurie that he doth vs, vſurping againſt all right and iuſtice, the Kingdome of Naples, the Duchy of Millan, and the Countie of Rouſſillon, which belong vnto vs: he knoweth the natural diſpoſition of the french nation, that knoweth not how any long ſeaſon to continue in peace, without ſetting vpon their neighbours. Whereof the Flemmings haue made a prouerbe, which ſaith, that when the Frenchman ſleepeth, the diuell rocketh the cradle. Beſides he ſeeth his eſtates and countries deuided and almoſt all of them vſurped by violence, againſt the good will and liking of the inhabitants, who are ill affected to him ward. He ſeeth himſelfe to be olde and brittle, and his eldeſt ſonne ſmally valiant, & of euill health, and the reſt of his familie, to be in two daughters, one whereof he hath married with the moſt ambitious, and yet needie prince of Europe: and the other that maketh a partie, and cannot faile but find a great one. If after his death, (which cannot in the very courſe of nature be very farre off) his eſtates and countries ſhould bee deuided, and that one of his ſonnes in law ſhould ſet vpon his owne ſonne, he knoweth that the Frenchmen would not ſleepe, and that they would wake againe their olde pretenſes, titles and claimes. Doth hee not then herein play the part of a very prudent, & foreſeeing prince, to infeeble vs by our ſelues, & to bring vs to ſo low an eſtate, that wee ſhall not bee able to hurt him, no not after his death? You ſee alſo how hee hath caried himſelfe in the ſuccours that hee hath ſent vs: the greateſt part in paper and in hope, the waiting for whereof hath wrought vs more euil, then the comming thereof hath done vs good. His double duckets and his men came not, but euen whẽ we had a long time drawn out breath, and were not able to doe any more, although hee might much more ſoone haue ſuccoured & relieued vs. He maketh vs not fatte to ſell vs, as the butchers doe their hogges: but for feare we

A wittie ſentence.

The Duke of Sauoy.

All bewraieth the treachery of Spaine.

ſhould die ouer ſoone, and minding to reſerue vs to a greater deſtruction, hee prolongeth our languiſhing life, with a little water, brued and toſſed with crummes of browne bread, which alſo hee giueth vs, with a licked or cleane finger, as iaylors nouriſh and feede condemned perſons, the better to reſerue them to the execution of puniſhment. What is become of ſo many millions of double duckets, which he braggeth he hath ſpent for the ſafetie of our eſtate? We ſee none of them amongſt the people, the greateſt parte thereof are in the hands of our aduerſaries, or amongſt you Meſſieurs, the princes, gouernors, captaines, and preachers, who keepe them very faſt locked vp in your coffers: there remaineth to the people nothing, but redde or copper coyne, for the ſtamping whereof we haue imployed al our kettles, caldrons, chafers, weights, chaynes and copper veſſell, and will imploy therein our gunnes and our belles, if our neceſſitie indure yet but a ſmall time longer: for the double duckets, and the twiſe double duckets of the fine golde of Peru are vaniſhed away, and are no more to bee ſeene. And this is the poynt vpon which a Poet of our age, hath made a very pleaſant and proper quartain, or foure verſes in ſorte as they follow.

Weigh theſe compariſons.

And why ſhould not the people haue them, ſeeing it is the price of themſelues? except you wil ſell them for nothing.

By thee (O thou proude Spayne) and by thy double duckets of gold,
Whole poore France, we ſots daylie vexe with troubles manifolde,
And yet of all the duckets, that ſo many troubles doe raiſe
In fine nothing remaineth to vs, but doublings and delaies.

Touching the ſame matter, another honeſt man hath not ſpoken much amiſſe, when though in another rime he ſaid,

The French that before ſimple were and kinde,
By double duckets are double now become,
And the double duckettes thẽſelues are turned into winde
Or into copper and red doubles, that hardly will runne.

To perſwade our ſelues this day, that that which this good prince doth in this behalfe, is for no other purpoſe, but the preſeruation of Catholike religion and nothing els, that cannot be. We doe very well know, and that by

Spaniſh practiſes fauour not of, or fauour not religion.

his

his agents, and by his notes of remembrance or inſtructions, what is his intent and purpoſe. We know how he hath liued, and treated heretofore with the Huguenots of the Low Countries. The articles of their agreement are imprinted and publiſhed by his authoritie, by which alſo he permitteth them the exerciſe of their religion. And made he no other reckoning but of this, it is long agoe ſince he offered ſo much to Duke Maurice, and to Meſſieurs the Eſtates, that ſo he might haue had peace with them. He would not do worſe then his father, who (as we haue heard) yeelded vnto the proteſtants of Germanie, and to the Lutherans, that that they deſired to haue, ſo that they would acknowledge him for their prince, and would pay him his rights and due. If he doe ſo much loue the Catholike religion, and hate them that are not ſuch, how can he ſuffer the Iewes & Moores in his countries? How can he agree with the Turkes and the Mahometiſts of Africke, from whom he purchaſeth peace very dearly? It needeth not now, that his ſpies the Ieſuits Scopetines ſhould come to ſell vs theſe ſnaile ſhels or ſcallope ſhels of S. Iames: the ſport is alreadie very much diſcouered. The Duke of Feria hath let vs ſee his remembrances or inſtructions, by degrees and peece after peece, as though he had brought out of Africke (a countrie fruitfull in venims and poyſons) by the commaundement of his maſter, a wooden boxe full of diuers drugges, of diuers qualities: one that killeth quickly, another that killeth ſomewhat ſlowlie, another more fit in ſummer, another that hath better operation in winter, to ſerue his owne turne therewith and to vſe them, as in reſpect of vs, according to occaſions and occurrences that may fall out: hauing in charge to giue vs ſuch a one, if he finde vs diſpoſed to ſuch a humour, and to giue vs another, if he find vs otherwiſe affected. Before that we gaue out that wee ment to maintaine and vphold the law Salick (a law that for theſe eight hundred yeares hath maintained the kingdome of France in his force and manly courage) they did ſpeake

Father and ſonne both alike affected to the Catholike faith.

Away with ſuch traſh.

Beaſtly and bad phiſicke.

vnto vs of the rare virtues of that diuine daughter, that ſo ſhe might be choſen inheritor of the crowne, when they ſawe that we ment to holde the ancient cuſtome of the males, they offered vs to beſtowe her vpon ſome prince that we ſhould chuſe for King, and thereupon ſuites were made for the Archduke Erneſtus, to whom ſhe is indeede appoynted wife. Afterwards, when they perceiued that this Erneſtus was not the harneſſe that would fit vs, they ſpake of ſome prince of France, to whom the daughter might bee married, and ſo they would make them Kings of France wholly and together. And yet for all this there were found notes of remembrances, inſtrũctiõs, & mandates very plaine, ſigned alſo with the proper hand of, *I the King*: whereunto Monſieur the Legate ſerued for a broaker, to make the merchandiſe of value and priſe: for he came not hither for any other ende or purpoſe, as alſo he was not made Cardinall, but by the fauour of the King of Spayne, with proteſtatiõ to ruinate France, or to cauſe it to fall into peeces, in the hands of them that haue made it that it is: and we know that he hath a ſpeciall briefe or direction to bee preſent at the election of the King of France. Ha Monſieur the Legate, you are diſcouered, the vaile is taken from you, there are no more enchantments that hinder vs from ſeeing cleerely: our neceſſitie hath taken the pearle out of our eyes, as your ambition hath put it into your owne: you ſee cleere enough into our deſtruction, but you ſee no whit at all into your owne dutie, of a paſtor of the Church. You come hither to pull away the fleece from the flocke, and to take away her fat paſtures, and her graſings. Your owne priuate profit blindeth you: thinke well of this, that wee reſpect our owne. The intereſt, profite, and purpoſe of your maſters (that ſet you on worke, as a day labourer to his taske, about the pulling downe of a houſe) is to make themſelues great with our morſels, and to hold their owne ſeigneuries and Lordſhips in quiet. But it is our part to lay our ſelues open, and to compound our diſagreements, by taking a-

To wit, of the K. of Spayne.

Many fetches, and all full of fraud.

A meete man to promote ſuch a cauſe.

So doe all of his coate and order.

way

Good words, ſo they may be wel performed.

way the fooliſh vanities, that yee haue put into our head, and by making of peace. Wee will get out of this ſame deadly labyrinth or maze, what price ſoeuer it coſt vs. No paradiſe, though neuer ſo well hanged with tapiſtrie and orras, no proceſſions, no brotherhoods, nor aſſemblies of ſourtie, nor preachings, whether they bee ordinary or extraordinary, giue vs any thing to eate. The pardons, ſtations, indulgences, briefes, and buls of Rome, are al of them hollow and light meate that ſatisfie none but emptie braines. Neither the glorious boaſting of Spaine, nor the brauery of Naples, nor the mutinie of the Wallons, nor the fort of Anthonie, nor that of the temple or citadel, (wherewith men vſe to threaten vs) that can hinder vs from deſiring and demaunding of peace. Wee will haue no more feare that our wiues and our daughters ſhould bee rauiſhed or defiled by ſouldiers, and that ſuch of thē, as need hath turned from regard of their honour and credit, ſhall returne to the right way. We will haue no more of theſe horſeleaches, exacters and greedie guttes: we will remoue theſe foule and ſhamefull impoſts, (which they haue deuiſed in the towne houſe) ſet vpō the moueables and free marchandiſe, that come into the good townes (where there are committed a thouſand abuſes and diſorders) the profite whereof redoundeth not to the publik good, but vnto them that manage the money, and giue it away cheek by iole as we ſay, and without diſcretion. Wee will haue no more of theſe caterpillers, that ſucke & gnaw the faireſt floures of the garden of France, and paint themſelues with diuers colours, and become in a moment, of little wormes that creepe vpon the ground, great butterflies, flying painted with gold and azure: wee will cut off the ſhameleſſe number of treaſurers, that make their owne benefite of the taxes of the people, and turne to their owne vſe the beſt and the laſt pennie of the treaſure, and with the reſt cut and laſh out at their pleaſure, to diſtribute it to them onely, from whō they hope to receiue the like, and inuent a thouſand elegant

And wil not feed the ſoule, or ſtrengthen the body, but rather deſtroy both.

Who could deſcribe them better.

Notable compariſons and reſemblances.

gant and fine termes, to ſhew the neede of the ſtate, and to refuſe to ſhew curteſie or fauour to an honorable perſon. We will haue no more ſo many gouernours, that play the little Kinges or wrens rather, and boaſt that they are rich enough, when they haue a peece of a riuer of ſixe foote long and large, at their commaundement. We wil be exempted from their tyrannies and exactions, and we wil bee no more ſubiect to watchings, and wardings, and night ſcouts, in which we loſe the halfe of our time, and conſume our beſt age, and get nothing but catarrhes, reumes, and diſeaſes, that ouerthrow our health. We wil haue a King, who ſhall giue order to all & ſhal keep all theſe pettie tyrants in fear & duetie: that ſhal chaſtice the violēt, that ſhal puniſh the ſtubborne, that ſhal roote out thieues and robbers, that ſhall cut off the winges of the ambitious, that ſhall cauſe theſe ſpunges and thieues of the common treaſures, to caſt their gorge; that ſhal make euery one to remaine in the boundes of his office, and ſhall keepe all the worlde in peace and tranquillitie. To be ſhort, wee will haue a King, that ſo wee may haue peace: but yet we will not doe as the frogges did, that waxing weary of their peaceable King, choſe the ſtorke who deuoured them all. We demaund a King, and a naturall head, not an artificiall: a King alreadie made, and not to be made: and therein we will not take the counſell of the Spaniards, our olde and ancient enemies, who by force would become our tutors, and teach vs to beleeue in God, and in the chriſtian faith, in which they are not baptized, and haue not known it paſt three daies. We will not haue for Counſellors and Phiſitians thoſe of Lorraine, who of a long time haue breathed and thirſt after our death. The King that wee demaund, is alreadie made by nature, borne in the very plot of ground, of the floure deluce of Fraunce, a right branch and flouriſhing, and ſpringing from the right ſtalke of Saint Lewes. They that ſpeake of making an other deceiue themſelues, & know not therein how to come to an end.

It is not alone in France, but it may be foūd elſwhere.

Do it, and doe wel.

A fable, but yet applied to good purpoſe.

If you doe, wo to you.

Men may make ſcepters and crownes, but not Kings to weare them and beare them. Men may make an houſe, but not a tree or a greene bough. Nature muſt needes bring it foorth in time, out of the iuice and marrowe of the earth, that maintaineth the ſtalke in her bloud and vigor. A man may make a legge of wood, an arme of yron, a noſe of ſiluer, but yet not a head: So we may make Marſhals, Peeres, Admirals, Secretaries, and Counſellors of eſtate, and that in groſſe alſo, and many at one time, as wee ſay, but yet not a King. He alone muſt ſpring onely from himſelf, that ſo he may haue life and luſtines in him. That one eyed fellowe Bourcher, the pettie ſchoolemaſter of the moſt wicked and lewd people of this citie and land, wil confeſſe vnto you, that his eye, enammeled with the gold of Spayne, ſeeth not any thing: Euen ſo an elected and artificiall King, ſhould neuer bee able to ſee vs, and ſo he ſhould bee not onely blind in our affayres, but alſo deafe, inſenſible, & vnmoueable in our complaints. And this is the cauſe why wee will not heare ſpeech neither of the daughter of Spayne, whom we leaue to her father: nor of the Archduke Erneſtus, whom wee recommend to the Turkes, and to Duke Maurice: nor of the Duke of Lorraine, or of his eldeſt ſonne, whom wee will leaue to treate of the matter with the Duke of Bouillon, and with them of Strausbourgh: nor of the Duke of Sauoy, whō we put ouer to the Lord of Diguieres, that doth not much helpe him. That fellowe ſhould bee content with this, that by fraude and treaſon he hath taken from vs the Marqueſdome of Saluces, in danger to yeeld it very quickly and that twiſe told, if we may haue but a little time to take our breathe in. In the meane ſeaſon he ſhall haue this fauour, to call himſelfe King of Cypres, and to draw his antiquitie out of Saxonie: but France is not a morſell for his mouth: how double footed, and large mouthed ſoeuer he be, no more then Geneua, Genes, Finall, Monaco, and the Figons, which haue alwaies giuen him the figge, or garbumble, as we ſay. Beſides, he will

make

A wiſe and godly ſpeech.

A familiar example and ſet from a bad perſon.

If he can doe any thing againſt them.

Yea & ſhame him alſo in the warres againſt him.

A fine frump.

make a goodly molehill, and a braue ſhew indeed, with the diſdainfull highnes of the daughter he hath maried, who will ſerue rather to ouerthrowe him with expence and ſumptuous pride, thẽ to make him waxe great. Concerning the Duke de Nemours (for whom the Baron of Tenecay hath remembrances and inſtructions, by which he mindes to make him more worthie to bee preferred, then the Duke of Guiſe) we would counſell him (for the good he hath done vs, by freeing vs from warre, and for his valiant deedes, ſtanding I tell you vpon very good proofe) if he be well there where he is, that he hold him there, and keepe him from the beaſt. I will ſay nothing touching the Duke of Guiſe. Monſieur the Lieutenant ſhall ſpeake for himſelfe, and he will commend himſelfe to his ſiſter. But ſo it is that theſe robbers and theeues of the kingdome, are neither fit nor ſufficient, nor ſeruing for our taſte to command vs: beſides, we minde to keepe our ancient lawes and cuſtomes, we will not at any hand haue a king by election, nor by lot, as the zealous and hot men of Ieruſalem, that choſe for their prieſt a countrie man named Phanias, contrary to the good manners, and contrarie to the ancient lawes of Iudea. In a word, wee would that Monſieur the Lieutenant ſhould know, that wee acknowledge for our true King and lawfull, naturall and ſoueraigne Lord, Henry of Bourbon, heretofore King of Nauarre. This is he alone, who for a thouſand good reaſons, we doe acknowledge to bee capable of and able to vphold the ſtate of France, and the greatnes of the reputation of Frenchmen: he alone that can relieue and lift vs vp from our fall: that is able to put the crowne in her firſt beautie and honor, and to giue vs peace. It is he alone and no other, that can (as a natural Hercules borne in France) diſcomfite theſe hideous monſters, that make all France horrible and fearfull to her owne children. It is he alone and no other, that will roote out theſe pettie halfe Kings of Bretaigne, of Languedoc, of Prouence, of Lyonnois, of Bourgongne, and of Champagne: that will

He meaneth King Philips daughter.

Scoffe on, and that drily.

You may truſt him therein, but in nothing els.

Plaine dealing is beſt.

The perſon & power of the King commended.

ſcatter theſe Dukes of Normandie, of Berrie, and Solongne, of Reims and of Soiſſons: all theſe vaine viſions ſhall vaniſh away at the glorie of his preſence, when hee ſhall be ſet in the throne of his aunceſtors, and in his bed of iuſtice, which waiteth for him in his kingly palace. You haue nothing, Meſſieurs, nor you Monſieur the Lieutenant haue nothing, that ye can obiect againſt him. The Pretext of the Vnckle before the Nephew, is taken from you by the death of Monſieur the Cardinall his Vnckle. I will not ſpeake of him either by flattery, or in ſlanderous ſort: the one ſauoureth a ſlauiſh minde: the other is proper to the ſeditious. But I can tell you in trueth (which thing alſo you your ſelues, and all thoſe that trauaile in the world will not denie) that of all the Princes which France hath ſet before vs, marked with the floure deluce, and that appertaine to the crowne, yea of all thoſe that deſire to come nigh it, there is none deſerueth ſo much as hee, nor that hath ſo many royall virtues, nor ſo many aduantages and prerogatiues, aboue the common ſort of men. I will not ſpeake of other mens wants: but if they themſelues were all ſet out or written in the table appoynted for election and choyſe, he ſhould bee found by very much the moſt capable, and the moſt worthie to be choſen. One thing indeede hee wanteth, which I coulde tell in the eare of ſome, if I liſted. I will not ſay it is his different religion from ours, which you ſo much vpbraide him with: for in ſome good meaſure we knowe, that God hath touched his heart, and that he is willing to be taught, and doth alreadie applie himſelfe to inſtruction, yea that he hath cauſed word to be ſent to the holy father, concerning his very nigh conuerſion: of which I make ſuch account, as if I had alreadie ſeene it, he hath alwaies ſhewed himſelfe to haue ſuch regarde of his promiſes, and to be ſo religious a keeper of his words. But though it were ſo that he ſhould continue in his opinion, muſt we therefore put him by his lawfull right of ſucceſſion to the crowne? What lawes, what councels, what

To wit either of trueth or of ſhew of truth.

A very worthy ſentence.

A pretie preterition.

No, GOD wrought not that work, but his owne corruption.

Put the hardeſt: the beſt will ſaue it ſelf, as we ſay.

what Goſpell teacheth vs to diſpoſſeſſe men of their goods, and Kings of their kingdomes for diuerſitie of their religions? Excommunication ſtretcheth not but vnto the ſoules, and not vnto mens bodies and goods. Innocent the third, exalting the moſt proudely that poſſibly he could his popelike power, ſaid, that as God had made two great lights in the firmament, to wit the ſunne for the day, and the moone for the night, ſo hath he made two in the Church, the one for mens ſoules, which is the Pope, whom he compared to the ſunne, and the other for mens bodies, which is the King. Mens bodies enioye outward goods, and not their ſoules: excommunication therefore cannot take them away, for that is but a medicine for the ſoule to heale it, and to bring it to health, and not for to kill it, it is not to condemne it, but to make it afraide of damnation. Some ſay that men would not feare it, if it did not take from them ſome ſenſible or worldlie cōmoditie touching this life, as for example, their goods, and conuerſation or companie keeping with men: but if that might haue place, they muſt when they excommunicate a drunkard, forbid him wine and ſtrong drinke, and when they excommunicate whoremongers, they muſt take from them their wiues, or women, and forbid the leprous to ſcratch and rubbe. Saint Paul to the Corinthians forbiddeth men to eate and drinke with fornicators, backbiters, drunkards, theeues, but yet hee ſaith not, that they muſt take their goods from them to make them afraide, and to drawe them backe from their vices. I woulde willingly demaunde when they haue taken the kingdome, and the crowne from a King, becauſe hee is excommunicate, or an heretike, whether then they muſt chooſe another, and put that other in his place, for it is not reaſonable that the people ſhoulde remaine without a King, as you Meſſieurs, would worthilie indeede prouide for it. But if it ſhould ſo fall out afterwardes, that this King being excommunicated, and deſtituted of his eſtates, ſhould come to

Good reaſons, why Kings of erronious and corrupt religions are not to be depoſed.

The right ende of excommunication.

Abſurdities inſuing the abuſe of excommunication.

A queſtion not eaſie to be abſolued.

repentance,and be conuerted to the true faith, & obtaine his abſolution either of the ſame Pope, or of another ſucceeding him (as they are very much accuſtomed to reuoke and vndoe that, which their predeceſſors haue done)how could it bee, that that poore King ſpoyled of his kingdome, ſhould enter into it againe? Thoſe that ſhould bee ſeized of it, and holde it by iuſt title,as three yeares poſſeſſors thereof, would they put themſelues from it againe thinke you,and yeeld him the places,forts, treaſures, armes and ordinances, which they withheld? Theſe are but the reckonings and accounts of olde doting men, neither is there reaſon nor ſhew of reaſon in all of it,or in any parte thereof. It is long ſince this axiome or ſentence generall was concluded,that the Popes haue not any power, to iudge of or concerning temporall kingdomes. And it is long agoe alſo ſince S. Bernard ſaith: I reade that the Apoſtles ſtoode to be iudged, but that they ſate and iudged others,I neuer reade.The Apoſtles appeared very humbly before iudges, to bee iudged by thē,but they neuer ſate in the chayre to iudge others: wee knowe alſo very well, that many Arrian Emperors, comming to the empire by ſucceſſion or by adoption and choyſe,were not reiected or repelled, by their right beleeuing people and ſubiects, but were receiued and admitted into the imperiall authoritie and gouernment, without tumult or ſedition. And the chriſtians alwaies had this maxime or rule, as a perpetuall marke or cogniſance of their religion,that they did obey ſuch Kings and Emperors, as it pleaſed God to giue or ſet ouer them, whether they were Arrians or Pagans,conforming themſelues therein to the example of Ieſus Chriſt, that did obey the lawes of Tiberius the Emperour, imitating likewiſe Saint Paul and Saint Peter, that obeyed Nero, and haue in their epiſtles expreſſely commaunded, to obeye Kings and Princes, becauſe all ſoueraigne power is of God,and repreſenteth the image of God himſelfe. This differeth much from the mindes of our mutinous men, that driue them away,and murther them. And it is contrarie

A girde indeede.

The Duke de Mayn may ſpeake to this.

Good authorities.

He reaſoneth from the greater.

Sufficient proofes.

Application of that that was deliuered.

trarie to you, Monſieur the Legate, that would haue the whole race to bee deſtroyed. In deede if wee had no more of the blood of this noble kingly familie & ſtocke, or that we were in a kingdome that goeth by election, as in Polonia or in Hungarie, I would not much ſticke to ſay, that men ſhould hearken vnto you. But hauing had time out of minde, this worthie lawe (which alſo is the firſt, and the moſt auncient law of nature) that the ſonne ſhould ſucceede the father, and the neareſt kinſmen in degree of conſanguinitie, to them that are neareſt of the ſame line, ſtocke, and familie, and hauing one ſo braue and noble a prince in that degree or reſpect, without controuerſie or diſputation, that hee is the true naturall and lawfull heire, and moſt able and fitte to ſucceede to the crowne, there is now no more place for election: and we ought to receiue with ioy and gladnes, this great king that God ſendeth vs, who hath no neede of our aide to make him to bee, but is alreadie without vs, and will bee ſtill in deſpite of vs, though wee would, what we coulde, hinder him in it. But I haue ſtraied from my purpoſe, that ſo I might ſay ſomething, concerning that which men obiect againſt him, touching religion, but this is not it that I meant, when I ſaid that he wanted ſomewhat, and which much hindreth the aduancement of his affaires: neither is this it, that the preachers and praters, doe vpbraide him with touching the loue of women. I am ſure of this, that the greateſt parte of this companie, and ſpecially you Monſieur the Lieutenant, cannot giue him that reproach, without bluſhing. For indeede, this is not the imperfection that can hinder valiant acts: but contrariewiſe there was neuer braue warriour, that loued not Ladies and women, and did not delite to get honor, that ſo hee might bee the better beloued of them. This is the reaſon why Plato wiſhed to haue an armie or hoaſt, wholly compounded and conſiſting of amorous people, for they would be inuincible, and would performe a thouſand goodly exploytes of armes and deedes of che-

And yet his deuiſe of deſtruction full of blood.

Men muſt not fight (as it were giants) againſt God.

And why not the Clergie men alſo, then and there preſent?

A prophane ſpeech, and therefore to be read with iudgement.

Groundes good enough for ſo badde a ſpeech.

ualrie, to pleaſe their miſtreſſes. Likewiſe the poets, good naturaliſts, and great maſters in the knoweledge of diſpoſitions and maners, alwaies haue made Mars the God of battle, the friend of Venus. Conſider, if you will, all the great captaines, and monarchs of the world, there ſhall very few of them be found ſober, and ſtayed in this matter or buſines. Titus the Emperor, who is ſet forth vnto vs, for the moſt vertuous, moſt wiſe, & gentle prince, that euer bare ſcepter, did not hee deſperately loue the Queene Berenice, yet ſo notwithſtanding, as that his loue neuer preiudiced himſelfe, nor brought any hinderance or backwardnes to his affaires? Princes muſt haue yeelded vnto them ſome refreſhings or recreations of their ſpirits, after that they haue trauailed in ſuch ſerious affaires, as bring with them our quietnes, and after that they haue ceaſed from their great actions of beſiegings, of foughten battles, of pitching their tents, of diſperſing and lodging their armies, &c. It is not poſſible, that the ſpirite ſhould be alwaies (as if it were a bow continually bent) occupied in theſe graue and waightie adminiſtrations, without ſome refreſhing, and turning aſide to other thoughts, more pleaſant and comfortable. This is the cauſe why the wiſe man himſelfe hath ſaide, *Bonum eſt pauxillum amare ſanè: inſanè non eſt bonum.*

To loue a little and wiſely alſo, is a very good thing,
But fooliſhly to loue & ouermuch too, no goodnes doth bring.

The more, the worſe.

True, but that is not in fleſhly filthines.

A iolly proofe.

It hath euer bin too rife, that the people haue giuē vniuſt iudgements concerning their princes actions, and haue alwaies medled wrongfully to interpret their manners and complexions, neuer thinking vpon this, that there is not ſo much as one amongſt them, that iudgeth thereof, but hee doth worſe and hath greater imperfections. Kings, though they be Kings, ceaſe not for all that to be men, ſubiect to the ſame paſſions that their ſubiects are: and yet we muſt needs confeſſe, that this man hath fewer faults in him, then any of thoſe that haue gone before him. And though he haue an inclination to loue faire

A bad collection.

and goodly things, he loueth none but ſuch as are perfect and excellent, euen as he himſelfe is excellent in iudgement, and to know the price and the valour of all things. And yet this little withdrawing play or paſtime in pleaſure, is to him as it were an exerciſe of vertue, inſteed of hunting & hauking, without leauing euen in the midſt of his recreations, to know the matters that fall out in his army, or to obſerue & marke the ſituation of cities & places, thorow which he paſſeth: the nature of mē with whō he meeteth, of places and countries, which he trauerſeth: and he curiouſly learneth the paſſages and watches of riuers, and keepeth in memory the diſtances of cities and townes: marketh in what quarters it ſhal be fit and commodious to campe his armie, when it ſhal paſſe that way, and alwaies he enquireth and learneth ſome thing touching his enemies actes, neuer hauing as yet vndertaken ſuch voyages, but that he had in hād one or two enterpriſes againſt certaine rebellious places. But though it be a goodly thing to be continent, wiſe, temperate, auſtere, graue, and withdrawne, as a man may ſay, from the pleaſures of this life, yet ſome mē wil haue alwaies ſomewhat to ſay againſt it. When men are once ſet vpō hating of an other mā, they interpret in the worſt part al that he doth, yea euen the very good it ſelf that he doth. It were a goodly thing I confeſſe, to abſtaine from all pleaſures, & to do nothing but pray to God, and giue almes: and yet ſome would ſay, this were but counterfeiting & hypocriſie. If it be lawful thus to iudge of another mans actions, againſt the expreſſe forbidding that God hath made therof, why ſhal it not be lawful for me to beleeue, yͭ all theſe Moores and Spaniards, that make ſo many ſignes of the croſſe, and ſtrike themſelues ſo hard, & with ſuch a noyſe vpon their breaſtes in maſſe time, are notwithſtāding Iewes & Mahometiſts, whatſoeuer goodly ſhew they make? why ſhal I not ſay, that Monſieur of Lions is a Lutherane, as he was ſometimes, although he turne vp the white of his eye, and cauſe it ſo to appeare, in lifting it to the Churchroofes or

It is a foule fault to mitigate great ſins.

Theſe things are good, but yet cannot make vice to be virtue.

And who wil deny it, but Atheiſts.

The power of truth and honeſty wil cauſe you to confeſſe it.

Perhaps you may iudge ſo, & not breake charitie.

vaults, when hee either worſhippeth or maketh ſhow to worſhip the crucifix? But it is not in this age only, that mē vſe to ſpeake ſo of Kings, & there is an old prouerbe that ſayth, that Iupiter himſelfe when he raineth, pleaſeth not all men. Some would haue raine for their coleworts: others feare it becauſe of their harueſts. But that which I haue deferred hitherto to ſpeake of, and which as I think, is wanting vnto him, it is that for which you and I are moſt bound vnto him, that is, that he handleth vs ouer gently, and ſpareth vs too much. Clemencie (in which he is aboundant and exceſſiue) is a very laudable virtue, and which bringeth in the ende very great fruites, and ſuch as will continue long, though that they be long and ſlow in comming. Howbeit, it belongeth to none but to Conquerours to vſe it, and to them that haue none to reſiſt them. Some attribute it to faint heartednes and fearefulnes, rather then to valiancie and noblenes. For it ſeemeth that ſuch as ſpare their enemies, deſire that others ſhould practiſe as much towards them, and that they demaund recompence for their generoſitie: or els they feare, that if they ſhew themſelues ſeuere, that they can haue no reaſon of their other enemies, that reſt yet to be ſubdued. Otherſome name it very plainly, imbecilitie or weakenes of heart, ſuppoſing that he that dare not vſe his right, is not yet aſſured of victorie, but rather feareth that he ſhuld be ouercome. But the Philoſophers that haue intreated this poynt to the full or to the bottome and depth of it, haue not aſcribed it to virtue, whē thoſe that enterpriſed to trouble an eſtate, haue ſhewed themſelues gentle and courteous in the beginning of their attempts and executions, as that gentlenes that Iulius Cæſar vſed towards the ſouldiers and citizens of Rome before that he was conquerour, was not clemencie but flatterie, and ambitious curteſie, by which he would make himſelf acceptable to the people, and draw euery one to his ſide. And this is it that that great maſter of Eſtates ſayth, The fame of clemencie is profitable to ſuch as affect authoritie, or

Better a bad excuſe then none at all.

Commendation of clemencie.

Difference betweene clemēcie and feare, faintheartednes, &c.

A bad exāple.

A good ſentence though not well applied.

els vſurpe rule. For to ſuch as inuade a kingdome againſt right and lawe (as you Monſieur Lieutenant doe) the account or reputation of being gentle and gracious, is of very great vſe. But this rather was Cæſars clemencie, that hauing ouercome Pompey, & diſcomfited all that might reſiſt him, he came to Rome without triumph, and pardoned all his deadly enemies, putting them all in poſſeſſion of their goods, honors and dignities, of which notwithſtanding there was but a bad iſſue to himward: for thoſe whom he had pardoned, and ſhewed moſt fauours vnto, were they that betrayed him, and miſerably murthered him. Wherefore there is a difference betweene clemencie and gentlenes. Gentlenes ordinarily is to bee found in women, and in men of ſmall courage: but clemēcie is not in any but in him that is an abſolute maſter, and that doth good, when he is able to doe all manner of euill. Wherfore let vs conclude then, that our King ought to haue reſerued the vſe of his clemencie, till he had had vs all in his power. This is inclemencie, yea crueltie ſayth Cicero, to pardon them that deſerue to dye, and the ciuill warres ſhall neuer haue end, if we will hold on to be gracious, and ſhewe fauour, where ſeueritie of iuſtice is neceſſarie. The malice of rebels waxeth more ſtiffe & hard, by the gentlenes that is vſed towards them, becauſe they imagine that men dare not prouoke them nor put them to doe worſe. I make no doubt of this, but had he hotly & earneſtly corrected all thoſe that fell into his fingers and hands, ſince theſe troubles, wee had been all at this preſent vnder his obedience. But ſith God hath been pleaſed to giue him and to worke in him a naturall diſpoſition, ſo ſweet, gracious and fauourable as we ſee and feele it is, let vs yet hope much better of him, when he ſhall ſee vs lye flat at his feete, and to offer vnto him our liues and our goods, and to aske him pardon for the offences paſt, ſeeing that finding vs armed to reſiſt and to aſſault him, he receiueth vs to mercie, and giueth vs our life, and all that we demaund. Let vs goe, let vs goe therefore my friends,

A foe well vſed, will continue a foe ſtill.

A good ſentence in reaſon and religion both.

Nor any man els.

A good and ſtrong reaſon.

and that all of vs with one voyce, and demaund peace of him. There is no peace ſo vniuſt, which is not much better then a moſt iuſt warre. Oh how beautifull are the feet of them that declare peace, that declare good things and ſaluation, ſayth Iſai? Oh how goodly feet haue they that bring peace, and declare the health and ſafetie of the people? Why ſtay wee to chaſe away from vs theſe troublous gueſts, cruell citizens, proude beaſts, who deuoure our ſubſtance and wealth like graſhoppers? Are we not yet wearie in furniſhing, and that to ryot and pleaſures, theſe harpies? Monſieur Legate, let vs goe: and as for you, returne to Rome, and leade away with you your porter of rogations and pardons, the Cardinall of Pelve: wee haue more neede of holie bread, then of hallowed beades and graines: let vs goe Meſsieurs, the Agents and Ambaſſadors of Spayne, we are wearie with ſeruing you, as fencers to vphold your pride, & with killing our ſelues to ſhew you pleaſure. Let vs goe Meſsieurs of Lorraine, * with your great companie of princes, wee hold you but for ſhadowes of protection & defence, the horſeleaches of the bloud of the Princes of France, hapelourdes, little ſhips or foiſts without wares, reliques of ſaints, that haue neither force nor virtue. And let not Monſieur the Lieutenant thinke either to hinder vs, or to backward vs by his threats: we tell him aloude and plainly, yea wee declare it to all you Meſſieurs, his couſins and allies, that we are Frenchmen, and that wee will goe with the Frenchmen to hazard our life, and that little that is yet left vnto vs, to aſſiſt therewith our King, our good King, our rightfull King, who will alſo very quickly bring you vnto the ſame confeſſion either by force, or by ſome good counſell, which God will inſpire into you, if you be worthie of it. I know very well, that before I depart from this place, you will either giue me ſome little pretie pill, or it may be you will ſend me from hence to the Baſtille, where you will cauſe me to bee murthered, as ye did Sacre-More, S. Maigrin, the Marques of Menelay, and diuers others. But

A place of ſcripture, but not ſo rightly alleadged as ſhould be.

Monſtrous birds hauing the faces of women or maides, but clawes of meruailous capacitie, yea rapinitie.

They are but feare-bugges in ſuch mens mouthes.

A neceſſarie addition.

I

I ſhall account it for a good peece of fauour, if ye will cauſe me to dye quickly, rather then to let me languiſh a long while in theſe anguiſhing and grieuous miſeries. And yet before I dye, I will ſhut vp and finiſh my verie long oration with a poeticall epilogue or concluſion, ſuch as I haue made long agoe.

Feare cannot put out fidelitie to prince, &c.

Meſſieurs the princes Lorraines,
You are full weake in your reines:
For the crowne thus to quarrell,
You cauſe your ſelues to be beate well:
You are valiant and ſtrong amaine,
Yet your indeuours are all but vaine.
No force can be like in any thing
To the puiſſance of a King:
And reaſon this is not indeede,
That on the children which ſucceede,
The ſeruants baſe ſhould make warre,
Out of their land to driue them farre.
Great folly he doth performe and make,
That from his maſter ought doth take:
God againſt rebels and their maine
Kings and their good cauſes will ſuſtaine.
To the Nauarrias then leaue and lay downe,
Of our mightie Kings the noble crowne,
Wrongfully by your ſelues pretended,
So well haue you it molten and ended.
If any right you had had thereto,
You ſhould not haue molten it as you doe:
Or els you muſt haue for name of renowne
The title of Kings without a crowne.
Our Kings from God ſet vp renownd,
Are alwaies borne to vs well crownd.
The Frenchman true neuer doth range
To King or prince that is but ſtrange.
All the villaines, or the greateſt part
Haue made you their head with all their hart.

They of the nobilitie that doe your part take,
Are ſuch as with haſte their owne wounds doe make.
But the very King of Frenchmen hard,
In ſteed of his poore and Scottiſh gard,
Is now aſſiſted with none but great Princes,
Or els with Barons and Lords of Prouinces.
Wherefore then my friends let vs riſe and goe
Our bleſſed S. Denis all vnto,
There deuoutly to acknowledge and confeſſe
This great King our maſter, he is no leſſe.
Let vs all goe together as thicke as the raine,
Of him to craue peace, and the ſame to obtaine,
Vnto his table without feare we will goe,
A prince ſo familiar he is, and gentle alſo.
All the princes of the Bourbon race
Haue euer had in them this rare and good grace,
Very meeke for to be, and gentle alſo,
And yet couragious in all whereabout they goe.
But ô you princes that to vs are ſtrangers,
And daily vs thruſt into thouſands of dangers,
And with nothing but ſmoake ſtill doe vs feede,
Keeping warre kindled, and vpholding it indeede,
Get you ſoone packing into your owne land,
Very hatefull to vs, here doe you ſtand:
And reckon your race from Charlemaigne pardie,
Vpon the bounds and borders of vpper Germanie:
Proue thee by your Romans or men of Rome,
That from Charles the great you deſcend and come,
That good people after the depth of their drinke,
Of that myſticall matter ſomewhat may thinke.

I haue ſayd.

Plain ſpeeches hath good effects.

This oration being finiſhed (which indeede was heard with great ſilence and attention) many people remained very flat noſed and much aſtonied, and a good while after there were no coughing, hemming, ſpitting, nor any noiſe made, as if the hearers had bin ſtriken with a blow from heauen, or brought into ſome deep dreame, or drowſines of their ſpirite, vntill a certaine Spaniard one of the mutinous crewe, firſt roſe vp and ſayd with a very loud voice, Let all of vs kill theſe villachoes, or villaines, which when hee had ſayd, hee departed out of his place, without ſhewing any reuerence to any man. Whereupon euery one was willing to ariſe & to depart. But the Admirall de Villaris, the preſent & newe King of Iuetot, did beſeech the eſtates in the name of the catholick cantons, & of the leaguers of Catillonnois, Lipans, Gualtiers, & other zealous communalties, not to make peace with the heretikes, vnleſſe he might remaine admirall of the Eaſt, and of the Weſt part, and were paide his coſts, with the detaining of ſuch benefites and fauours as hee thought belonged vnto him: alſo that they would not chuſe a King, but ſuch a one as ſhuld be a good cōpanion, and a friende of the Cantons. Afterwards there roſe vp Ribault and Roland, and beſought the aſſembly, to fruſtrate and abrogate the law *de Repetundis*, that is a lawe made againſt ſuch as were accuſed of extortion, or money vniuſtly taken, in time of their office, becauſe this law as they tooke it, was neither catholike nor fundamētall. This being done, euery one roſe vp with a certaine marueilous ſtilnes: & in going out the herauld aduertiſed them at the gate as they went out to returne to the councell againe, at two of the clocke in the after noone. At which houre I that now ſpeake, ment not to faile, for the great deſire that I had to ſee rare and ſingular things, and the ceremonies that ſhould bee kept there, to the ende I might the better aduertiſe thereof my maſter, and the Princes of Italie, which with an earneſt deſire waite for the proceeding and iſſue of theſe famous eſtates, held againſt all order & maner vſed and accuſtomed in France. Wherefore I came againe to the Louure after dinner, and that in good time alſo: and offering my ſelfe to enter into the vppermoſt hall, as I had done before in the morning, the herauld or vſher put me backe, becauſe hee ſaw that I was not marked with L. and I had no token,

Take a Spaniard without pride and mutinie, and the diuel without a lye.

The firebrand of contention.

Two honeſt men, I warrāt you.

Goodly things to be ſeene & heard at Paris garden.

You might do ſo, for your fare was but ſhort.

as I ſaw many had that entred in much worſe ſtate, and more ragged and rent then my ſelſe, whereupon I conceiued ſome ſmall diſpleaſure.

Honorable perſons for ſo high an aſſemblie.

For amongſt others, I ſaw admitted thereto, of butchers more then three, of tauerners, braſiers, ſergeants, pelt or ſelmongers, that I knewe, and who were to haue a voyce in the election. Yet my curioſitie made me to paſſe my diſdaigne: and that I might know whether the princes and princeſſes without taile, entred in the ſame ceremonie and order that they did in the morning, I ment to waite their comming, and in waiting therefore, I gaue my ſelfe in the meane while, to behold and conſider the tables of open and plain painting, which were ſet aboue the ſteps of the ſtaires. I know not whether they were there placed expreſly to decke the place, or to ſell.

Neither is that materiall, but marke the deuiſes.

But this I can ſay, that I tooke meruailous great pleaſure to behold them one after another, for the workmans hand in them was excellent, and the work it ſelfe was very neat and naturall, full of dark ſpeeches of diuers meanings, which made al to bend their ſpirits, that they might diuine or geſſe thereupon.

This was Duke de Maynne.

The firſt, vpon which I caſt mine eye, was the figure of a giant, hauing both his feete vpon a wheele that was ill greaſed, the ſpokes whereof were all writhen and crooked: and belowe his head, as if it were two foote and a halfe off, or therabout, there was figured a crowne of fine gold, but yet without precious ſtones, becauſe Monſieur of Nemours had eaten them vp, & neere vnto it was a kingly ſcepter, ſomewhat eaten with mice, and a ſword of iuſtice, but yet ruſtie, becauſe it had not been worne & vſed:

A patterne of their preſidencie & gouernment.

to which the ſayd giant ſtretched out his armes as much [illegible] as farre as he could, and lifted vp himſelfe vpon his feete, with ſuch aduantage, that he ſtayed not himſelfe vpon the wheele, but vpon the nethermoſt part of the artels, and yet he could not attaine thereto, becauſe it was altogether full of cities, and of good and great townes betweene them both.

The King that now raigneth.

And on the right hand there was an arme crowned, that as it were with a ſmall rod of yron did ſtrike him on the fingers : vnder this wheele, there appeared (as there doth aboue that of Saint Katherine) a mōſter with three womens heads, who had their names written comming out of their mouthes: Ambition, rebellion, counterfeited religion. I could not tell at the firſt ſhew, what this might ſignifie, but hauing looked ſomewhat more warily vpon the viſage or face of the giant, it ſeemed to me that it did reſemble that of Monſieur the Lieutenannt, and had a head and a panch as bigge as his, with all the linaments of eyes, of noſe, and of beard, ſauing that hee had not the Pelade of Roane, and aboue were written theſe foure verſes, that made me to vnderſtand the whole myſterie.

And why might not theſe be women of his kinred?

O giant thou takeſt pleaſure thy ſelfe vp to reare,
And aboue this wheele thy ſelfe to exalt,
But if God will vouchſafe our prayers to heare,
To the crowes and rauens a mouth make thou ſhalt.

Next vnto this table, there was an other, of no leſſe workemanſhip and pleaſure, where there was painted a very little man, made and mingled of white and of red, apparelled after the Spaniſh faſhion, and bearing notwithſtanding a french face, who had alſo two names. At his right ſide hee had an inckehorne hanging, and at his left ſide a ſword or rapier, which was faſtened belowe: the pummell whereof was crowned with a garlande of floures, ſuch as maids haue when they goe to bee buried. His countenance was double, and ſo was his hatte alſo, and his pouch or purſe was foure folde, and ouer his head on the ſide betweene the ſunne in the South and his ſetting, there ſhowred a very ſmall raine of gold, that cauſed him to betray his maſter. And he had in his hand a paper crowne which hee preſented to a young Ladie, that was ſpeechleſſe and withered, which made ſhew to take it altogether, with a very faire little husband of butter, molten againſt the ſunne. I could not comprehend what the figure ment, but by the inſcription which I ſawe beneath in theſe wordes. *Vendidit hic auro patriam, dominumque*

The Cardinal Pelve.

If he had ſaid his heart alſo, he had not lyed.

The daughter of Spaine.

Duke Erneſtus belike.

numque potentem, impoſuit: that is in plaine engliſh.

This wretch his countrie for gold did ſell,
And his mightie maſter betraied, a ſhame to tell.

And belowe the ſame table there was this verſe alſo.

Eheu: ne tibi ſit priuata iniuria tanti.
Alas, the priuate wrong or feare,
Let it not be to thee ſo deare.

Which made me to doubt, that this was one of the perſons of the Trinitie, though indeed hee had forſaken and ſhaken off the holy Ghoſt.

He meaneth the Lieutenãt the legate, and Pelve.

I ſaw on the other ſide of the ſtaires, another table, that was more great and large than the firſt were, and mingled with ſundry, diuers and pleaſant inuentions, which made me to turne to looke vpon them, becauſe alſo that on the top there was written the deſcription of the Iland of Ruach, newly augmented ſince the time of Rabelais. In the midſt was a certaine Lady, hooded or vailed after the manner of a widdow, that had many husbands dead and liuing, and ſhee had her bumme or taile vpon the ground, between two ſtooles, and about her were a great companie of Churchmen, Friers, Iacobins, and Ieſuites, ſome of them bringing her packets ſealed and bridled, and vnto others ſhee her ſelfe deliuered the like: the others that were apparelled like prieſts, that had fat benefices or pariſhes, had the bellowes of organs, wherwith they did blowe in the breach of many of the inhabitants, who ſuffered themſelues to be caried away with the winde. Others ſtoode vpright, their throate being wide and open, & the foreſaid curats or prieſts did blowe into their mouths, and nouriſhed them with winde, as if it had beene with ſome heauenly food, fitte to heale the goutie, ſuch as had the ſtone, or abundance of corrupt humors, in the whole bodie. In the nethermoſt part of the ſaid figure, a man might ſee as it had bin a publike place, repreſenting hals or markets, or the place Maubert of Paris, where inſteed of bread & meat, they ſet out to ſale footbals, the skinnes wherin rammes ſtones were,

Belike he meaneth the Dutches of montpenſier.

Secret mutinous perſons and light people eaſily led.

A deſcription of the famine of Paris.

and the ſame skinnes much blowed vp, and the great bladder of a hogge, with which they traffiqued in the market, and ſold it from hand to hand, at a good reckoning. There was alſo an other ſorte of victuall in paper, whereof ſome made great account, ſo that euery one that would, could not haue of it, which the retailers caried vp and downe the ſtreetes, and they cryed newes, newes, as men crie, haue you any miſe or rats to kill. The foreſaide Lady furniſhed the counter-cariers therewith, for from her, they came out in abundance from vnder her coate or gowne: and there was great pleaſure to beholde the diuers deformed countenances of them, that rooted as hogges doe, vnder her taile, to taſt thereof. The reſt of the countrie of the ſaide table, was full of windmils, turning emptie, and hauing ſanes or weather cocks in the aire, together with ſundry cocks of the Church. And at the foure corners, there was the foure winds reſt into two, whereof it ſeemeth, that the ſoutheaſt was the greateſt, and blowed moſt mightily, and ſent the cloudes towards the North, north Eaſt. In the neather part of the ſaid table, there was written this little quartaine.

Newes deſcribed.

It ſhuld ſeeme he meaneth troubles from Spaine.

Lo here you may ſee the new found land,
Where the queene feedeth her ſelfe with wind,
He that gladly would newes know or vnderſtand,
Let him ſmell to hir forepart and not behind.

Whileſt I was rauiſhed in the contemplation of this third table, and before that I had caſt mine eies vpon the other that followed, the princes and princeſſes aforeſaid paſſed by, and I muſt needs runne after, that I might enter as one of their followers: but becauſe that the preaſe was not very great, the herauld or porter, that had once alreadie put me backe, marked me, and did more roughly and rudely thruſt mee backe, than at the firſt, which made me to be fully reſolued, to withdraw my ſelfe, and to leaue there the Eſtates, very cloſe and ſhut vp. That was the firſt ſeſſion, wherein at the euening I vnderſtood that they were in conſultation, with what wood they

A pretie fictiō.

ſhould warme themſelues the next lent, and vpon what foote the vnion ſhould goe. I alſo vnderſtood, that the iſſue of the councel was, that men ſhould obſerue ſundry lents in a yeare, with often commandings of double faſts, which in continuance would turne themſelues as double tertian agues doe. Alſo they there forbad to ſell ſpeckled egges after Eaſter, becauſe that children had plaied with thē before, which was a matter of very ill example. They forbad alſo the plaies and games of Bourgongne, and the nine pins or nine holes of maſter Iohn Roſeau. Likewiſe they enioyned women to weare great bums, and in all ſafetie to increaſe vnder the ſame, without fearing the babble and vaine ſpeech of midwiues. Some whiſpered and murmured alſo, that dauncings ſhould be cenſured, and mules baniſhed Paris. It was aduiſed alſo, to turne the lodging houſe or Inne of Bourgongne, into a colledge for the Ieſuits, who had neede of recreation, by reaſon of the great quantitie of bloud, wherewith they were ſwollen and puffed vp, as a filled bagge, and had neede of a ſurgeon to let them bloud. Sundrie other holie and praiſe worthie ordinances were made at the beginning of the play, whereof one promiſed to giue mee the liſt or catalogue. But aboue all other things, they commended the paines of Monſieur of Lions, who framed a fundamental law, by which it ſhould be inacted, that whoſoeuer within Paris, or within any other towne, brideled by the vniō, ſhould ſpeake of peace for twentie yeres ſpace, or ſhould demaund for traffique and trade, or ſhould lament for the good time paſt, he ſhould bee ſent into exile to Soiſſons, as an heretike, or Maheuter, or ſhould pay to the bagge or purſe of the vnion, a certaine quantitie of dales, towards the maintenance and entertaining of the Doctors. Some alſo propounded this, that if the King of Nauarre became a Catholike, Monſieur the Lieutenant muſt needes become a Huguenot, and that his late brother had indeede a minde to bee ſo, if they would haue

receiued

High poynts in a low houſe

Specially gentles & nobles.

Ieſuites well deciphered.

A neceſſarie law among many needeles before.

For there muſt alwaies be an oppoſition, or elſe their ſtate cannot ſtand.

receiued him. As touching the choiſe of a King altogether new, ſome ſay that it was readie to be adiudged and determined, but yet that it was not without great diſputation, becauſe that ſome ſpake to this purpoſe, that it was better to haue a Common-wealth, as the ancient French had: otherſome demaunded an anarchicall democratie: otherſome would haue the Athenian Oligarchie: otherſome ſpake of a perpetuall Dictator & yearely Conſuls, which was the cauſe, that by reaſon of the diuerſitie of opinions, they could not reſolue any thing thereof. Notwithſtanding, there was ſome appearance that they ſpake to haue a King. For one named Trepelu the vine dreſſer of Sureſnes, ſtoutly and ſtiffely defended, that the king was the very ſtarre, and the very ſunne, which ſo long ſince had gouerned and inlightened the kingdome of France, and with his heate nouriſhed, foſtered, and ſuſtained the ſame. And what though ſometimes the ſunne comming after a froſtie night, it cauſed the vines to freeze, yet it did not thereupon inſue, that we ſhould ſpit againſt it, and not vſe it any more, nor for all that to leaue the good quaffing of quarts at a time, though that wine were very deare. And this is almoſt all that I could learne, and that I can report, of that which paſſed in the eſtates of Paris, from whom notwithſtanding men looke that there will come out very fearefull clappes and noyſes. For they ſay that Kings and Popes will intermingle one with another, and that the Primate of Lions ſleepeth not day nor night to hatch a writing, that will make all the world to lay downe weapons and armour, and conſtraine all the Maheutres to flie from hence into England, or els that way. Wee ſhall in ſhort time ſee what it will bee. God is aboue all. The reſt of the wordes and ſpeeches, and all the things that were done there, are they not written in the booke of the words of the daies of the Kings, not of Iudah, but of Spayne.

That is a confuſed gouernment by the people.

A ſtate of gouernement conſiſting of few.

Neceſſitie of a king notwithſtanding corruption in him that executeth the office.

I would it were ſo, that that Babylonian kingdom diuided might come to ruine.

A pretie ieſt, though I approoue not therein the vſe of ſcripture words.

Whileſt theſe ſayd eſtates were aſſembled, there were certaine little verſes made both in Latin and in French, which did runne vp and downe the ſtreetes, whereof I haue made a collection, that the Italians, who are curious and deſirous of ſuch things, may ſee them.

AN EPISTLE OF THE LORD OF ENgoulevent, to a certaine friend of his, touching the oration that the Cardinall of Pelve made to the Eſtates of Paris.

My great good friend, you ſhall vnderſtand by this rime,
That yeſterday the eſtates were opened in good time,
Where there were very many goodly orations made:
But of all them that of tongues had the gift or trade,
That great aud graue Prelate of Sens the Cardinall,
By his learned diſcourſe hath rauiſhed vs of our wits all.
Doe you deſire to heare it? vnſtop doe your eares then,
(So ſaith the ſong) and you ſhal haue meruailes amongſt mē:
He ſpake very largely of one father Pretion,
Of whom that learned Liuie maketh the ample mention
In his Decade, where he ſaith, that in his time or age
This worthie Pretion was a very great perſonage.
He ſpeaketh further of this, exiuit edictum:
But I know not whether he were a Greeke or a Britton.
He ſpake alſo de Domino, *and of the countrie du Mayne,*
In a very well ſet countenance and a grauitie Romaine:
Of S. Paul the conuert he ſpake much alſo,
How fearefull he was when vpſide downe he fell tho.
A graue and great proofe.
And ſo he ſaid he was a gentleman braue and bred,
Which appeared by this, that at Rome he loſt his head.
He ſpake in French alſo, that was lame and a runnagate,
Of the Spanyard forſooth, and of the bonet of the Legate,
For Gregorie: this is eloquēce paſſing intelligence.
And of his bleſſed croſſe, and of Gringore the Pope,
Of Luxembourgh and Piſani, of whō they haue ſmall hope.
When he ſpake of the place that was ſo fowly araied,

Some thought then how much he was defiled and afraied:
When he daunced la volte, and a very great companie ſay
That this was for K.K. his niece or kinſwoman gay.
Another added therewithall (howbeit a very good cōpanion)
Fie vpon the ſame ſaid he, it ſmelleth much of an onyon.

An inceſtuous Cardinall.

He bragged that if he might one day in the Conſiſtorie ſped,
With fiue proteſts al cōtrouerſies he wold ſoone heare & end.
The fencer he plaid, and to them that heard him he ſeemed to vaunt,
That Ieſus Chriſt himſelfe had ſometime been a proteſtant.
Some danger there is that ſome one or other will him ſend
To the proteſtants in Germanie, amongſt them his life for to end.

They ſhall haue a good catch.

As for that which remaineth this bearer (that was nie
Heard all the matter, and whom of purpoſe ſend I;)
Shall tell it you better: ſo much write doth my pen
That its alreadie reſt, and laugheth lowd now and then.

Farewell.

An excuſe touching the ſayd oration.

His eloquence he could not make ſeene, yet had he a good wil,
For want of a little prette booke, wherein was all his skill.
My Lords the eſtates, excuſe this man good and kind,
At Rome his learned Calepine he left there behind.

Learning lieth in his booke.

A dictionarie.

Another touching the ſame oration.

The ignorant friers had very great reaſon
To make you their head, Monſieur moſt grant:
For they that haue heard your goodly oraiſon,
Indeed haue confeſſed you to be moſt ignorant.

Like will to like, quoth the diuell to the collier.

To the Spanyards concerning their double duckets.

Good Lord how yellow and how faire
Doe your double duckets appeare.

No good vſing of Gods name.

Cauſe of them to be ſearched out great ſtore

Spanyards he meaneth.

Ye halfe Moores and more.
In the midſt of your yellow and golden ſands,
Or from thence you ſhall be returned,
all dried vp and burned.
Paris, which is not your pray,
ſends you cleane away,

That is greatly derided.

With a hundred foote of noſe thorow all lands.

Vpon the bruit that ranne abroad, that they ment to make a Patriarch in France: and touching the hanging of foure of the ſixteene.

Holie father, France to hold you haue no hope,
If they there ſet vp againſt you another Pope,
Sure you will loſe it: thinke well of it yet,
Its no ſmall morſell to loſe, when nought you can get.

Reaſons why the Pope ſhall forgoe France.

Thoſe miſchieuous Maheutres, and ſhred politikes,
Though themſelues they doe call good Catholikes,
Yet ſurely good Romanes they neuer will be,
And much leſſe the Huguenots of all them three.
Our Paris the poore hath ſo much ſuſtained ſure,
As impoſſible it is any more it ſhould indure.
Thinke well of it at the leaſt if you will,

A kingdome diuided can not long indure.

The zealous Catholikes there they hang doe and kill:
From ſixteene to twelue, the number is decreaſt,
And ſo without doubt ſwept needes muſt be the reſt:
That after the firſt foure brought downe from aboue,
They may be ſet on perches, as it were a ſtockdoue.

Touching Mont-falcon, and the ſixteene of Paris.

The proportion is good.

That each haue his owne is iuſtice indeed,
To Paris ſixteene, by foure quarters agreed,
Mont-falcon muſt haue ſixteene pillers hie,
So euery one hath his owne, who can this denie?

Touching

Touching a treaſurer who was committed priſoner to the Baſtille.

What hath he done that thus in priſon they hold?
In his cheſt good ſtore had he of angels and gold.
Oh ſore wicked man that to priſon he goes,
He did lodge too nigh him, his very great foes.

Gold many times bringeth his griefe.

Vpon the impriſonment of a fooliſh aduocate.

For my part I know not by what good reaſon,
That out of the Cannon or Ciuill law can be had,
They haue thus put a ſot or foole into priſon,
Sith thorow the ſtreetes, there runne ſo many mad.

A drie blow againſt iniuſtice

Concerning the bonfires made at Saint Peters feaſt. 1592.

The fire at S. Iohns feaſt liked me well,
They ſing about it, daunce roundly and turne:
Concerning S. Peters, nothing I will tell,
But theſe fires our France, inkindle and burne.

Woe be to thē that laugh, for they ſhall weepe.

Whereupon they were called the zealous of the vnion.

God ſpeede ye Meſſieurs, ye Catholikes,
Without faith in God, or his ſonne and delite:
Greedily haue ye deuoured vp the bleſſed relikes,
And the Crucifix ye haue ſwallowed vp quite.
Some thinke that for your zeale, and no other things,
Good men you zealous name doe and call:
But you haue this name indeed of the wings,
Becauſe ſo well you doe flie therewithall.
The wicked ſpirit that doth you inrage,
Under the colour of bleſſed religion,
France hath razed and vnited in this age:
And thereof and not els, it is called the vnion.

What will not theſe men doe that deface their owne religion.

Accurſed bee that vnion that maketh diſſention.

Touching the double croſſes of the league.

An excellent myſtery.

Tell me, I pray thee, what it doth ſignifie,
That the leaguers haue a double croſſe with paine?
Surely that in the league, they meane to crucifie
Gods ſonne Chriſt himſelfe yet once againe.

To Monſieur the Lieutenant touching the taking of Pelade.

Mocke on hardly, and cloath him with ſhame.

Pelade, ſir, you haue taken ſure,
By the breach that you doe know,
Keepe it well I pray you Monſieur,
It is of good worth, ſith you haue it ſo.

To Monſieur de la Chapelle in the vrſins.

Some muſt ruſh into their owne ruine.

The aduiſe of all Frenchmen is referred to one thing,
When of you Monſieur de la Chapelle, they haue any talke,
You aduiſe ouer late, and are not ſure of the moſt cunning,
That enter into the league, when others from it walke.

To Monſieur of Lyons.

The place of execution, where looſing his head, hee wil haue no place to ſet his hat on.

Monſieur a Cardinall ſure you ſhall bee,
Where the diſeaſe holdeth you, know well doe wee:
But let it not of ioy, at all you bereue.
This vnluckie bird ſee you driue away,
That Maſter Iohn Rouzeau, as he doth ſay,
Oweth you the redde hatte in Greue.

To Boucher the Preacher.

Happy man he, if he might haue it.

Of ciuill warre, O very flame & furie,
And to the world an enſigne ſure:
If thou canſt not be the Biſhop of a citie,
Yet of the fields, we will thee it procure.

To the Aduocate of Orleans.

If thou wouldſt be hanged, that which is good then do,
Seeing that on thee poore wretch, no mercy men can haue:
But if ſome little of thy goods thou wouldſt faine ſpare to,
Thē go caſt thy ſelf into the water, the rope ſo ſhalt thou ſaue.

A deſperate end for a deſperate perſon.

Of two horſes ſlaine or dying in going to ſee the Duke of Parma.

A certaine preſident, Tribonlet that had to name,
Followed Monſieur Roland, that ſheriffe of great fame:
The Duke of Parma and Plaiſance to greete very ſure,
He had two horſes, better french then he in that caſe,
That conſtrained to go thither, had therat ſuch diſgrace,
That both of them in two daies were dead with diſpleaſure.

Fooles muſt buy their pleaſure deare.

Touching the ſame matter.

O coch man thou, when thy horſes dyed,
Becauſe too ſore they were runne and tyred,
Thou oughteſt in ſuch a ſtrange accident
To haue put in the coch the very preſident:
For as ſome report in cauſes of requeſt,
He is worth two great beaſts at the leſt.

A more fit place for him.

Of two that ſue and labour for the Kingdome.

Two vnto ſuite the Kingdome haue bread,
But their deſire of it they ſhall loſe withall,
The one becauſe he hath verily too great a head,
An the other becauſe his noſe is too ſmall.

The Duke de Mayne.
The Duke of Guiſe.

Touching the election of the Duke of Guyſe.

The league did it ſelfe flat noſed find,
And the leaguers much aſtonied were ſure,

The young Guiſe ſtill.

Another ſubtletie they had then in their mind,
A King without a noſe to themſelues to procure.

An anſwer for the Duke of Guiſe.

The little Guiſard makes mocks and moes,
At all your verſes and ſonnets ſo quicke,

Want of ſenſe and ſhame go together.

For hauing a ſtrong breath and a flat noſe,
He feeleth not when men doe him pricke.

Touching the vow of a ſhippe of ſiluer, made to our Ladie de Laurette, by Marteau prouoſt of the Marchants. 1590.

In danger of ſhipwracke, ſome vow to ſaints to make,

Fie vpon ſuch trumpery.

And when they are on ſhore, the ſame from them to ſhake,
Is a praiſe worthie thing, neither will I it blame;

Begge ſuch a one for a foole.

But who is ſo fooliſh, as that he will pay the ſame,
Being yet on the ſeas, in the rage of the tempeſt?
Theuet ſure I am, neuer yet ſaw ſo great and groſſe a beaſt.

A rebuke touching the ſame matter.

What haue I ſaid? thereof repent doe I,
He is not a beaſt that maketh a vow

No more than a Tigre.

And plaieth with our skinne in hanging it hie,
And acquits him with our loſſe, he careth not how.

Touching the doctors of the vnion.

The doctors of the counterfeite and diſſembled vnion,

Popery and paltery ioyne alwaies together.

By their fooliſh doctrine, which they themſelues ſhape,
Suppoſe of the mantle, of their holy religion,
To make the iolie Spaniard, a new and freſh cape.

The Epitaph of the Cheualier d'Aumale.

Commendation of cowardiſe.

He ſundry times eſcapeth that flieth out of warre,
But he that ſtandeth to it, and putteth himſelfe too farre,

Is oftentimes caſt away, and truſſed vp into a male,
For the proofe hereof, I report me to Cheualier d'Aumale.
Though he had in his hands ſome good pith and ſtrength,
Yet with his feete had he foughten as well at the length
At S. Denis, as in many encounters he miſſed the trap,
We ſhould not neede here to plaine of his grieuous miſhap.

An other.

He that lieth here a taker was, right bold and hardie ſure,
Againſt S. Denis that a fine enterpriſe did procure:
But yet S. Denis more ſubtle, than this taker of renowne,
Did take him and both ſlea him eke, within his taken towne.

The pot goeth ſo often to the water, that at the laſt it commeth broken home.

An other.

S. Anthonie being robd, by a head of the leaguers conioynd,
Went (as to one more ſtrong) to S. Denis, to lay opẽ his mind,
Who to reuenge this wrong, hath giuen him ſure promiſe:
Some little while after, this great robber did aſſay
To take S. Denis, but S. Denis tooke him by the way,
And reuenged vpõ him both the one & the other enterpriſe.

He goeth far in ſinne, that is neuer puniſhed for it.

A Sonnet vpon this, that the ſaid Cheualier d'Aumale, was ſlaine nere vnto the lodging or inne, that had for ſigne the Kings ſworde.

1. *As heretofore men ſawe when the great Grecian tempeſt*
Vpon the wals of Neptune had his lightening ſore expreſt,
Polyxene to fall, and Achilles prouoked for to be,
And eke vpon the Troian coaſt, the fall all too bloudie:
2. *And as Iulius Caſar of an ambitious heart and hate*
Of the great Romane citie, did ouerthrow the ſtate;
And being foe to Pompey, and the libertie alſo;
At his image feete fel dead, with a hundred blowes and moe:
So at S. Denis towne, of his kings the bloodie foe,
Neare to their coſtly tombs, hath had a great ouerthrowe,

Two notable examples alledged by the way of ſimilitude.

The true reddition of the ſimilitude.

A ſacrifice very late offered vp vpon their duſt,
Beleeue let vs more than euer, that there is one God iuſt:
Sith of this rebell, we ſaw the paine, the place and all,
Yea that euen at the ſigne of the Kings ſword he ſhould fall.

The time, the place, the manner of dooing and all would be obſerued, in Gods iudgements.

Another concerning the ſame ſubiect or matter.

Let popiſh & atheiſticall traytors marke this.

There is but one God, who rebels doth ouerthrow
And reuengeth Kings: and their iuſt quarrels alſo
Takes into his hand, and them ſuſtaine he will,
Such did not beleeue it, as now beleeues it ſtill.
This knight, that not long ſince men ſaw to be ſo
Of the ſtate and his maſter a very deadly foe,
(So cruell, ſo preſumptuous, ſo bolde and ſo hie,
That with his lift vp head, he thought to touch the skie)
Is fallen, and that into a grieuous ruine and decay,
Whither Gods wrath did carrie him, and harry him away:
At S. Denis he is founde ſtarke and ſtone dead,
Fallen alſo into the ſnares, that for others himſelfe ſpread:
For his pride there fell vpon him this grieuous wrath and
vengeance,
Neare vnto the tombes of the auncient Kings of France,
Whoſe bruſed and broken bones in that ſame place doe reſt,
And ſeeme Gods iuſtice therein, religiouſly to haue bleſt.
Who (for the truth and faith that this wretch did violate)
Would haue this ſacrifice to the Kings there to be immolate,
And that his bodie with miſe eaten vp ſhould be,
(As great a wanton of the dames of Paris as was he)
Before that to iuſt buriall, men could in ſeaſon bring
His bodie full of filth, and rottennes ſtinking.
To cauſe the greateſt of the leaguers to vnderſtand,
That thus dooing ſtill, they ſhall be puniſhed by his hand.

God is known by executing iudgement, the wicked is ſnared in the workes of his owne hands. Higgaion. Selah.

As Hatto, the Archbiſhop of Mentz, was deuoured with rattes while he liued.

Another touching the ſame matter, written in Latine, and tranſlated out of the ſame.

Two examples as before applied.

As the virgine of Priamus did fall vpon the Phrygiã ſhore,
And at the marble of her foes tombe, was conſtrained to dye
therefore,

And as Caeſar with many wounds, at his ſon in lawes picture,
Hauing conquered others, for all that fell at the feete of the
conquered ſure:
So at the tombe of his own Kings, a foe to Kings in breath
Falles dead, and imbloodeth the ground, with a iuſt deſerued
death. (*odde*
Wherfore ye godly men euen now reioyce, for why this offring
Both at kingly tombes is puniſhed, & ſheweth there is a God.

Againſt the ſame Cheualier d'Aumale.

This man by mightie guile did take, S. Denis towne of fame,
But taker he, in taken towne was caught, and periſhed in the
ſame.

Oh how vnſearchable are Gods waies, and his iudgements paſt finding out.

A Sonnet vpon the retiring of the Duke of Parma.

But where is now this power ſo huge, ſo mightie & ſo great,
That when it came to vs it ſeemed all the Gods themſelues to
threat?
And that promiſed to it ſelfe to breake, and downe to the
ground to fling
The famous french nobility, with their armed prince or king:
This preparation great & proud, to ſmoke or winde is turnd.
And that great Duke that thought himſelfe, all the worlde
to haue burnd,
Without dooing ought, conſtrained is into Flanders to retire,
Hauing loſt his people, his time, his fame, & that hee did de-
ſire. (*chaſe,*
Henrie our great king as a hunter good, doth him purſue and
He preſſeth him, he followeth him, and the fox flieth apace
With his noſe to the ground, aſhamd, deſpiſed and blamed &
brought to danger.
Yee Spaniards proude learne this of mee, neuer yet did any
ſtranger
Intrap or take a Frenchman but with loſſe, dãger & ſhame,
The Frenchman is not vanquiſhed, but by one of the ſame
name.

An abrupt & patheticall exdium, but fitte for the purpoſe.

So God confoundeth pride of hart.

Spaniards learne in time.

A Sonnet to all them of the League.

To all French generally.

O ye vnnaturall Frenchmen, and baſtards of this land,
That tamed cannot be, but by your owne force and hand:
Now put ye off this courage, inhumane and vnnaturall,
That pufs you vp with pride, & by ignorãce deſtroyes you all.

To the Lorrainiſts.

Ye pettie princes of Lorraine, ſhake off your hope therefore,

He meaneth the Pope, or the Spanyard, or both.

The error of that Cumane aſſe follow ye not any more,
Who clothed with the ſkinne of the Romane lion great,
(Seeing the very lion ſtout) doth hart and hope forget.
And you ô ye Pariſiens, recourſe whither will you haue?

To the Pariſiens.

You muſt needs whether you will or no (voyd of hope your ſelues to ſaue)
Subiect your ſelues to that dutie, to which the laws you bind:
But if againſt your ſelues you ſtirre your king that is ſo kind,
Chaſtened you ſhall ſure be: for on babes and fooles we ſpend
Some chaſtiſement, or els indeed they will neuer ſure amend.

Touching the Lords of Vitry and of Villeroy, who haue acknowledged the King.

The vnion her ſelfe her force doth ſtill vntie,
Vitry and Villeroy witneſſe doe this thing:
To God therefore alone be infinite glorie,
Praiſe vnto them, honour to the King.
This Lieutenant in falſe conceit,
This great piller ſweld with wind and no more,
That thought the King to counterfeit,

The Duke du Mayne.

Shall be groſſe Iohn euen as before.
The League, it ſelfe to deſtroy goes about,
Wherewith confounded are the wicked race:

A houſe diuided in it ſelfe cannot ſtand.

The ſeede thereof ſhall ſure be put out
By torture, ſharpe ſwords, or ſome other ſtrange caſe.
Ye people of bloud, of ſpoyle, and the rope,

The Leaguers.

And ſtill will be named zealous as yet:
Cry the King mercie, ſo may you haue hope,
Or els from hence ye ſhall goe to the gibbet.

Ye ſixteene, Mount-falcon calleth for you,
To morrow the crowes will crie very lowd:
The ſixteene pillers of his chappell new
Shall be your tombes, wherein you ſhall be ſhrowd.

The ſixteene appointed to gouerne Paris.

To the King concerning his very great clemencie.

Amongſt the goodly virtues, this is one very excellent,
Pitifull to be to the vanquiſht, and to pardon all:
But take heed of too much, chieflly to rebels impenitent:
For Cæſar as great a prince, as your ſelfe, did thereby fall.

Too much pitie ſpoyleth a citie, yea a kingdome.

Concerning the ſame matter in Latin, and turned into Engliſh.

Pitie in a great prince is a great virtue indeed,
And so be willing alwaies his enemies to ſpare:
But yet too much pitie is not ſafe, as we may reade,
By the bloudie death of Cæſar, a prince very rare.

A good thing can hardly be too oftē repeated.

Vpon the ſame matter.

Heretofore it was a virtue fit for a couragious king,
To the greateſt of his foes, grace and pardon to ſhow:
But ſith Cæſar was murthered, and that for this thing,
From a virtue to a vice, it is become, as many moe.

In Latin, but tranſlated out of it.

In former time for captains great, pity was a virtuous trade:
But ſith that Cæſar was deſtroied, this virtue a vice is made.

To the King.

O thou victorious prince, and now the beſt of all that liue,
God out of his hand into thine, two ſcepters great doth giue:

France & Nauarre.

And in a throne of long'ſt indure hath placed thee againe,
In ſpite of all the ſore attempts of that coniured Spayne.
The wiſhes of all Frenchmen good, are heard yet at the laſt,
Thou race of Lewes S. ſhalt reigne, in peace, and ſit full faſt.
That which the heauens giue thee ſure, no man can take frõ thee,
Though voyd of ſcepter and of crowne, thou ſhouldſt commãd with glee.
Notwithſtanding all this, ô King, a King thou ſhalt be ſure,
Its virtue that makes kings, their crowne, & al for to indure.

A worthie ſentence.

In Latin, and tranſlated out of it.

Vnconquered prince, and of thine age, the glorie eke alone,
Euen GOD himſelfe doth ſet thee vp, vpon thy grandſires throne:

True, for kings reigne by him.

And with a happy hãd doth reach, to thee two ſcepters braue,
Which takẽ from the Spaniſh foe, thou ſhalt vphold & haue.
In daies paſt, one of the ſiſters three did ſpin this goodly thred:
But though they ſhould denie to thee, the gold crowne of thy head,
And eke the holie oyle that was vouchſafed of France to the King,
Which meſſenger both ſwift and faire, from heauen high did bring,
That ſhal not let, but rule thou maieſt, after thy fathers rate,
Virtue crowns the king, virtue, I ſay, the king doth cõſecrate.

μόνῳ τῷ θεῷ δόξα.

T. W.

THE FRENCH PRINTERS DISCOVRSE, TOVCHING THE expoſition of theſe words, Higuiero of *hell, and concerning other matters, which he learned of the Author himſelfe.*

MY maſters and good friends, the profite that I haue made by the imprinting of this treatie, and that which I owe to this diſcourſe, haue made mee very deſirous to knowe who was the author hereof. For after that the French copie was firſt giuē me at Chartres, at the conſecration of the King, by the gentleman of whom I haue heretofore made mention, I did perceiue that ſundry learned men, yea and I my ſelfe, did very eaſily iudge, by the ſtile and language of the booke, that an Italian was neuer able to make ſo good a french worke, and ſo well poliſhed, as this is, that ſheweth an abſolute knowledge of all the affaires, and of the very natural diſpoſition of all the moſt famous men of Fraunce. Wherefore we muſt of neceſſitie conclude, that hee was a French man that made it, yea ſuch a French man, as had good vnderſtanding and intelligence, and was well trained vp at court, & that the Florentine which was about to cary it into his countrie, from whom his ſeruant ſtole it together with the male, had but only turned it out of French into Italian, that ſo hee might cauſe it to be ſeene, and read in Italie. And this was the cauſe why I my ſelfe trauailed with a certaine wonderfull care, to diſcouer and finde out him, who had made vs indebted vnto him for this worthy worke, that hath giuen ſo great pleaſure, contentment, and liking, to all good and honeſt people. But notwithſtanding all the inquirie, that I was able to make thereabout, I could not finde a man, that told mee any very certaine and aſſured newes, touching the ſame, but ſpeaking only by preſumptions, ſuſpitions, and coniectures; till one of theſe dayes laſt paſt, when I was almoſt paſt hope, to knowe any thing touching the matter, there did by fortune come vnto me in the ſtreet, a very aged man, very leane alſo, and pale, which ſince I haue heard to bee called Maſter Polypragmon, who abruptly and vpon the ſodaine demaunded of me, if it were not I that had printed the Catholicon of Spaine. At the firſt I made ſome difficultie and doubt, to confeſſe it vnto him, fearing that hee had bin ſome one of them, that had bin named therein, and had felt himſelfe moued therewith, as diuers had done: no, no, ſaith he, keep not cloſe from me, that that all the world knoweth, I was at Tours when you firſt imprinted it, and knowe indeed the name of them, that gaue you the originall copie thereof: but for all that it may bee, that neither your ſelfe, nor they which gaue you it, knowe who was the author thereof. Perceiuing then, that he knewe ſo much of this matter, I could not but confeſſe, that in trueth I had printed it at Tours, but that I was not able to finiſh it, but in the very time that I muſt truſſe vp my baggage to come in to this citie, after that the Pariſiens were returned to their former good vnderſtanding, and brought into the obediēce of the King. That fell out well for you, ſayd he, for before that you had ſet it abroad, diuers men had ſeene ſundrie imperfect, and defectiue copies, which had very much ſtirred vp their deſire, to ſee the reſt well poliſhed and publiſhed. But you are much out of the way, when in your Epiſtle ſet before the booke, you ſayd that it was an Italian that made it, at the aſſēbly of the Eſtates of Paris. For I know very well the name of him that compoſed it, who alſo lodgeth not farre from hence. Whereupon I was very glad of this encountring, and I did very earneſtly pray him to name him vnto mee, at the leaſt wiſe, if it were lawfull for me to know him: becauſe that I had very many thinges of great importance, to tell him for his benefit and honor. I will ſayd he, tell you his name, and

That is Maſter buſie bodie.

wil alſo ſhewe you his lodging, vpon condition, that you will not diſcloſe it to any man, for he is a perſon that doth not loue to be ſo much viſited, as many doe now a daies. Thoſe that told you that hee was of Italie, were deceiued by one letter only, he is not of Italie, but of Alethie, which is farre differing from the other: and he was borne in a little towne, that men call Eleuthere, inhabited heretofore and built by the Parreſiens, who haue continual warre againſt the Argyrophiles, & Timomanes, a very puiſſant & populous natiō. His name is the Lord Agnoſte, of the familie and ſtocke of Miſoquenes, a gentleman of good eſtate and no deceiuer, which loueth the counſell of wine better, than the councell of Trent. You ſhall know him by this, that he is alwaies attired after one maner, and neuer changeth his apparell or garments, as if hee had nothing els but to thinke vpon, and to gouerne Lions. Hee is a great little man, that hath his noſe betweene both his eies, his teeth in his mouth, his beard vpon his chinne, and willingly wipeth his mouth, and his noſe vpon his ſleeues. You ſhall find him at this preſent, lodged in the ſtreete of Good time, at the ſigne of the Rich labourer, and he goeth very often to walke in the blacke Friers, becauſe hee loueth them very well. And hereupon I recommend me vnto you, for I haue to deale in other places, by reaſon of certaine packets that are come from Rome, which aſſure vs, that our abſolution hangeth by no more, but a twiſted thread at this time of the yeere. As hee had very brutiſhly & thickly ſpoken theſe words, he went his way, and left me yet in ſuſpence, notwithſtanding I was ſomewhat better ſatisfied, than I was before, ſith I knewe the name, and the lodging place of mine author. And at the ſame time I went thorow all the quarters of Paris, and inquired of the ſtreet, and the ſigne that he had told me, but no newes were to bee found, neither of Good time, nor Rich labourer. In the daies following I did weare three paire of ſhoes, or thereabout, in rūning vp & down the ſtreets, & could learne nothing. To be brief, I had bin

That is, Truth.

That is, Libertie.

That is, Free ſpeakers.

That is, Louers of mony.

That is, Deſirers of honor.

That is, Vnknowne.

That is, a hater of gardens.

in the ſame ſtate ſtil; but ẏ by hazard, I met with a certain honeſt mã, whõ I had ſomtimes heard ſay, was a Parreſiẽ, of whom I asked the ſame queſtion, which I had vnprofitably made alreadie tenne thouſand times, and that to ſo many men. He told me that he had heard ſpeech of a certaine gentleman of Eleuthere, and of the familie of Miſoquenes, but he knew not whether it were he that I asked for, becauſe that there were diuers of that name in Alethie. I beſought him to guide me to the lodging of him whom he knew, which thing he did, and at the laſt, after many turnings and windings, thorowe ſundrie & diuers little ſtreetes, he ſhewed me a little low doore, into which I entred without knocking, and found in a little high chamber, very pleaſant & well furniſhed, a man of goodly repreſentation, leaning and reading vpon a booke, drawing very nigh to the cut and faſhion that that man maſter Pol had deſcribed vnto me. I demaunded of him (greeting and reuerence being preſuppoſed) whether he were the Lord Agnoſte Miſoquene: men indeede (ſayd he) call me Miſoquene, but I am not Agnoſte. He whom you inquire of, is indeede my very neere kinſman, and we are both two of one countrie, and of one towne, but it ſhall be very hard for you at this preſent to finde him: for his lodging is more hidden and ſecret, then the neaſt of a Tortoiſe. Notwithſtanding, if you would haue any thing with him, I can from hence at any time aduertiſe him thereof. Then ſayd I vnto him, Monſieur, I beleeue that it is he, that is the author of that little diſcourſe, that is made touching the holding and aſſemblie of the Eſtates of Paris, and of the Catholicon of Spayne, which he hath intitled, *A Satyre Menippized.* I haue heard him himſelfe thereof (ſayd he) ſay ſo. That is a worke (quoth I to him) which hath been very much receiued, and which I haue imprinted (for I am a Printer at your commaundement) without knowing the value thereof. Which may appeare by this, that at the beginning thereof at Tours, I printed but ſeuen or eight hundred copies, but ſo ſoone as it was ſeene at Paris (whither I brought it with my preſſes and moueable goods) the whole world thought it ſo beautifull and ſo well done, that men ranne vnto it as to a fire, in ſo much that I printed it foure times in three weekes, and I am readie now to print it the fift time, if I had conferred but onely one halfe houre with the author. After this, this honeſt man ſayd, I haue oftentimes heard my couſin ſay, that he was very much grieued, that this treatie came into ſight, before he had reuewed the ſame, and cut off diuers things, which it may be, he thought eaſie enough to paſſe then, when he compoſed the ſame: but in the time wherein we are, it may bee they may ingender ſome ſcandale, and offend ſome perſons of qualitie, who are named therein, or poynted out thereby. For thoſe which haue acknowledged and amended their faults, do very well deſerue, that men ſhould ſuppreſſe and burie the remembrance therof, rather then refreſh it, and make it perpetuall, by ſuch prouoking and merrie writings. Alſo I haue heard him complaine of a certaine booke ſeller, who either thorowe couetouſnes, or of iealouſie towards others, hath cauſed this worke to be printed in very ſmall letters, ill corrected, and very vnpleaſant: and who alſo hath been ſo raſh and headie, to take from it, and to put to it, whatſoeuer pleaſed himſelfe, which thing indeede iuſtice ought not to indure. Notwithſtanding the argumēt is publike, whereunto euery man may put additions, ſpecially ſuch as reſpect the matter: for otherwiſe, or beſides that I know very well, that my ſayd couſin, neither wiſheth, nor hopeth to haue honor or praiſe thereby. Then I demaūded of him, if there were not any meane for me to ſee the ſaid lord Agnoſte. And he anſwered me, that there was not any for that ſeaſon, becauſe that his ſayd couſin did ſometimes ſhut vp himſelfe for eight daies ſpace together, without ſeeing any man. But yet that if he had a mind to know any matter concerning his intent or purpoſe, he thought he was able to ſatisfie me, euen aſwell as his couſin himſelfe, becauſe that they had oftentimes diſcourſed together, touching this matter, as alſo concerning this, that ſome came vnto him euery day to report vnto him the ſpeeches which men vſed in the palace, and thorow out the citie touching his booke. I will therefore bee bold, ſeeing that I cannot haue this goodnes to behold him, euen I, I ſay, will be bold, to demand of you ſome doubts, whereat I ſee ſundry men to ſtumble, and not to be able well to reſolue themſelues. Firſt, wherefore did he affect this new title of Satyre Menippized, which all the world vnderſtandeth not, ſeeing that in the written copies, it had this inſcription, The abridgment and ſoule of the Eſtates. This queſtion (ſayd hee) cannot fall but in ignorant ſpirits, for all they which haue bin brought vp in learning, knowe very well, that this word Satyre, doth not only ſignifie a poeſie, containing euill ſpeech in it, for the reproofe, either of publike vices, or of particular faults of ſome certaine perſons, of which ſort are thoſe of Lucilius, Horace, Iuuenal, and Perſius: but alſo all ſortes of writinges, repleniſhed with ſundry matters, and diuers argumentes, hauing proſe and verſe intermixed or mingled therewithall, as if it were powdred neats tongues interlarded. Varro ſaith, that in ancient times, men called by this name, a certaine ſorte of pie or of pudding, into which men put diuers kindes of hearbes, and of meates. But I ſuppoſe that the word commeth from the Græcians, who at their publike and ſolemne feaſtes, did bring in vpon their ſtages or ſcaffolds, certaine perſons diſguiſed, like vnto Satyres, whom the people ſuppoſed to be halfe Gods, full of laſines, & wantonnes in the woods, euen ſuch a one, as preſented himſelfe aliue vnto Sylla, and ſuch a one of them as Saint Hierome rehearſeth, appeared vnto Saint Anthonie. And theſe men diſguiſed after this manner, being naked and tattered, took a certaine kind of libertie vnto themſelues, to nippe and to floute at all the worlde, without puniſhment. In olde time, ſome made them to rehearſe their iniurious verſes all alone, without any other matter in them, then railing and ſpeaking euill of eueryone, afterwards men mingled them with Comedie players, who brought them into their acts, to make the people laugh: at the laſt, the more graue and ſerious Romanes chaſed them altogether out of their Theaters, and receiued in their place, Vices in playes: but the more wiſe and wittie Poets vſed them, to content therewithall, their owne bad ſpirit of euill ſpeaking, which ſome of them thought to bee the chiefe goodnes. And there are great numbers of them found in our countrie of Parreſie, who loue rather to luſe a good friend, then a good word or a merrie ieſt, applied well to the purpoſe. Wherfore it is not without cauſe, that they haue intituled this little diſcourſe, by the name *Satyre*, though that it be written in proſe, being yet notwithſtanding ſtuffed and ſtored with gallant Ironies, pricking notwithſtanding and biting the very bottome of the conſciences of them, that feele themſelues nipped therewithall, concerning whom it ſpeaketh nothing but trueth: but on the other ſide, making thoſe to burſt with laughter, that haue innocent hearts, and are well aſſured that they haue not ſtrayed from the good & right way. As concerning the adiectiue *Menippized*, it is not new or vnuſuall, for it is more then ſixteene hundred yeares agoe, that Varro called by Quintillian, and by S. Auguſtine, the moſt ſkilfull amongſt the Romanes, made Satyres of this name alſo, which Macrobius ſayth were called Cyniquized, and Menippized: to which he gaue that name becauſe of Menippus the Cynicall Philoſopher, who alſo had made the like before him, al ful of ſalted ieſtings, & poudred merie conceits of good words, to make men to laugh, and to diſcouer the vicious mẽ of his time. And Varro imitating him, did the like in proſe, as ſince his time there hath done the like, Petronius Arbiter, & Luciã in the Greek tongue, & ſince his time Apuleius, and in our age that good fellow Rabelaiz, who hath paſſed all other men in contradicting others, and pleaſant conceits, if hee would cut off from them ſome quodlibertarie ſpeeches in tauernes, and his ſalt and biting words in alehouſes. Wherefore I cannot tell what manner of men theſe daintie ones are, that thinke ſome doe euill, that according to the example of theſe great perſonages, ment to giue vnto a like worke, a like title vnto that of theirs, which is now become common, and as we ſay, appellatiue, whereas before it was proper and particular: as not long time ſince, a learned Flemming and a good Antiquarian, hath vſed the ſame. And this is al that I can tell you in this reſpect. If you deſire any other thing, I will tell you my aduiſe or opinion. Then ſayd I vnto him, I am ſufficiently ſatisfied as touching the title; but there is very great diſputation amongſt ſome, what the author ſhould meane by theſe tearmes, *Higuiero of hell*: for there are very many perſons that knowe not what it meaneth, and make thereof ſundrie horned and ill fauoured interpretations, ſuch as in my minde the author himſelfe neuer thought of. I knowe very well (ſayd he) that there are diuers that deſire to play about the affinitie of the words: ſome, to make themſelues merrie therewith: and others to draw the author into enuie: but there is much oddes betweene eight and eighteene, and a great difference betweene breathing and whiſtling. I haue heard my couſin a hundred times ſay, and I knowe it alſo as well as hee, that *Higuiero of hell*, ſignifieth no other thing in the Caſtillian or Spaniſh tongue, but the Figge tree of hell. For the Spanyards, as alſo the Gaſcoignes, turne the F into H, as *hazer, harina, hijo, hogo, higo*, for *faire*, that is, to do, *farine*, meale, *fils*, a ſonne, *feu*, fire, *figue*, a figge. And this at this time is but too common in Paris, where the women haue learned to ſpeake, as well as to doe, after the Spaniſh manner. Where he ſayth then, that the drugge of the Spaniſh Iugler, or Apothecarie, was called *Higuiero of hell*, it is for diuers reaſons. Firſt, becauſe the figge tree is a wicked and an infamous tree, the leaues whereof (as we may ſee in the Bible) haue ſerued heretofore to couer the priuie parts of our firſt parents,

rents, after that they had ſinned, and committed high treaſon againſt their God, their father and creator: euen as the Leaguers to couer their diſobedience and ingratitude againſt their King, and him that hath done thē all good, haue taken the Catholigue, Apoſtoligue, and Romane religion, and thinke therewith to hide their ſhame and ſinne. This is the cauſe alſo why the Catholicon of Spayne, that is to ſay, the pretext which the King of Spayne, and the Ieſuites and other preachers, wonne by the double duckets of Spayne, haue giuen to the ſeditious and ambitious Leaguers, to rebell againſt their naturall and lawfull King, and to fall away from him, and to make in their owne countrie, warre more dangerous than ciuill, may very properly bee called, the Figge tree of hell, in ſteed that that wherewith Adam and Eue did couer their open ſinne, was the Figge tree of Paradiſe. And euer ſince that time this tree hath alwaies been accurſed, and of euill name amongſt men, bearing neither flowers nor any buddes, nor any thing els to garniſh it withall, and the very fruite it ſelfe hath from thence been drawne to name the moſt diſhoneſt part of women, and the moſt filthie and foule diſeaſe that breedeth in the parts, that wee cannot well name. You are not ignorant of this alſo, that the ancient people did account this tree amongſt the gibbets or gallowſes: as for example, whē Timon the Athenian would haue plucked vp one of them that did him ſome anoyance in his garden, and whereupon ſundrie had in former time been hanged, he cauſed to bee proclaimed with the ſound of a trumpet, that if any were willing to be hanged, he ſhould diſpatch and come thither quickly, becauſe he ment to cauſe it to bee pulled vp by the rootes. Plinie teacheth vs, that this tree hath not any ſent or ſauor; no more hath the League. Againe, that it eaſily caſteth her fruite; and ſo hath the League done: that it receiueth all manner of corruptions, as the League hath receiued all ſortes of people: and that it doth not laſt or liue long; no more hath the

League done: and that the greateſt part of the fruite, which appeareth at the beginning, neuer commeth to ripenes; no more hath that of the League. But that which yet better agreeth with it, and hath many more conformities with the League, than S. Frauncis hath with our Lord, is the Figge tree of the Indies, which the very Spanyards themſelues haue named the Figge tree of hell. Concerning which, Mathiolus ſayth thus much for truth, that if a man cut but onely one leafe from it, and ſet but the one halfe thereof within the ground, it will take roote there, and afterwards vpon that leafe there will growe an other leafe, and ſo leaues growing vpon leaues, this plant becommeth hie as it were a tree without bodie, ſtalke, branches, and as it were without rootes, in ſo much that we may reckon it amongſt the miracles of nature. Is there any thing ſo like and ſo much reſembling the League? which of one leafe, that is to ſay, of a very ſmall beginning, is become by little and little from one perſon to another, to this great height wherein we haue ſeene it: and yet notwithſtanding, becauſe it wanteth a good foote, or a good ſtalke to beare it vp, it withered and decayed at the firſt blaſt. But this is not all. This Figge of the Indies, called (as you haue heard) the Figge tree of hell, bringeth foorth fruite like vnto the common figges, but yet ſomewhat more groſſe and great, finiſhing by the forepart in a crowne, (theſe are the proper tearmes of Mathiolus) and are of colour betweene greene and purple, within there is nothing, ſauing a certaine kinde of puffed matter, as in our figges, but yet ſo full with a certaine red kind of iuyce, that it tainteth mens hands, as the mulberies or blacke beries do, and cauſeth them that receiue it, to make vrine as red as bloud, wherof many people are greatly afraid. Haue you not ſeene that the League hath had the very ſame effects? The fruites thereof haue been great, and more puffed vp and ſwollen than common fruites, and their end was a crowne, that is to ſay, the crowne of France, to which it tended: the colour of the

League was greene and red: greene for the ioy that they had of the death of the late king, whereof they did a long while weare the ſcarfe: and red, as well that they might bee knowne in the liueries of the Spanyards, as for the bloud of the good Frenchmen that they ment to ſhed. This Figge tree of hell is ſo common in the Iland of Hiſpaniola, newly diſcouered in the Indies, that a certaine Italian author ſayth, that the whole countrie is full thereof, and that there it commeth as it were in deſpite, euen vnto the courts of their houſes. There is alſo an other Spaniſh Phiſition, named Iohn Fragoſus, that writeth of the propertie of a certaine oyle (which they call the oyle of the Figge tree of hell) in theſe tearmes: Some late men that write of the things of the Weſt Indies, haue a peculiar chapter of a certaine oyle that they call, the oyle of the Figge tree of hell, and they ſay, that it commeth from Geliſco, a prouince in newe Spayne. And a little after hee ſayth: It is the ſame that they account *Cherua*, or *Catapucia maior*, which the Italians call, *Palma Chriſti*, or *Mira ſolis*. All which plainlie declareth, that that which the Italians call *fico d'inferno*, that is, the Figge tree of hell, it is called by the Spanyards, *Higuera d'inferuo*, or in the Caſtillian tongue, *Higuiero d'infierno*, that is as before, the Figge tree of hell. Theſe then are the reaſons that haue moued my couſin, to name the Catholicon of Spayne, the Figge tree of hell; becauſe that the Spanyards ſo call that Figge tree of the Indies, that beareth her fruite full of bloud, as indeed the League hath done. And if a man would proceede yet further, and ſay that that Figge tree is the Palmar, you ſhall finde therein a thouſand other conformities or agreements, which it would be too long to diſcourſe vpon: and amongſt other, that which a certaine Phiſition of Africa hath written, that of the tree Palmar alone, a man might make all manner of tooles and prouiſions for a ſhippe, yea the very ſhippe it ſelfe, and that the fruite thereof may be applied to all vſes, and ſerueth for bread, for wine, for linnen cloth, for veſſell, for table, for couering of houſes, and in a worde, for all that a man would haue: as the League at the beginning of it, ſerued for all ſortes of people: for all ſortes of hopes, and for all meanes, to couer all ſortes of paſſions, as of hatred, of couetouſnes, of ambition, of reuengement, and of ingratitude. There is indeede another tree, which *Baptiſta Ramuſius*, calleth Higuero, and ſaith that it muſt be pronounced by foure ſillables: but I am ſure it was not the purpoſe of my couſin to ſpeake thereof, no more than of *Lathyris*, or of *Helioſcopion*, which the grammarian *Nebriſſenſis* calleth alſo *Higuera del infierno*, that is the figge tree of hell, becauſe hee witches and ſhee witches commonly vſe it, to worke their charmes and inchauntments by, as the Leaguers haue vſed the name of Catholike religion, to charme and inchant the people withall. And this as I take it, may ſuffiſe or ſatisfie them, that would diuine or diſpute concerning this terme. Some haue tolde my couſin, that diuers thought hardly of it, that hee hath expreſſed the proper names of ſome of the ſeditious and principall authors, of all the miſerie and miſchiefe of France. But I haue heard him ſay, that hee was of ſuch a countrey, where they vſed to call bread, bread; & figges, figges. Thoſe that for money had deliuered their owne citie to Phillip King of Macedonia, complained indeede that his ſouldiers, after the yeelding of it, called them traitors, and vpbraided them with their treaſon. I knowe not (ſaid the King) how to doe you any helpe in this, for my ſouldiers are groſſe and lumpiſh fellowes, and call things by their owne names. Thoſe, who after they had cauſed ſundry townes to reuolt againſt the King, & had as much as they could maintayned warre, and exerciſed al manner of tyrannies againſt the poore people, and hauing ruinated all their neighbours, and who ſeeing themſelues no longer able to holde out, and that there was no more to catch or take, did very dearely ſell thoſe places

An herbe of the kinde of ſpourge.

A kinde of ſpourge, with a leafe like purſelane.

to the King; and deliuered vp the poore inhabitants to his mercy, ſhall thoſe I ſay, be angry, if men call thẽ traytors? But it were a hard matter, that no one word ſhould ſcape the Parreſiens, euen againſt them that haue taken golde and ſiluer, and that haue merchandized, & bought, and ſolde, to come to a certaine price, I wil haue ſo much for doing it. For though that they had done that which they ſhould haue done, (as Iudges that execute iuſtice, which they are bounde to doe) yet for all that, in taking money they haue marred all, and ought not any longer to receiue honor, for their good doing. They cannot ſaue themſelues from this, that men ſhould not call them traitors, troublers of the ſtate, merchants, and ſellers of their countrie; and there is none but God alone, that can bring to paſſe, that things alreadie done, ſhould not bee done, neither can hee bring to paſſe, (vnles it bee by a certaine kinde of groſſe forgetfulnes, which hee can bring vpon our ſpirites or vnderſtandings) that wee ſhould not remember any more, that which is alreadie paſt. And concerning this matter one of our poets, (whereof our town Eleuthere, is very well furniſhed) hath ſpoken not many dayes ſince, in ſixe ſmall verſes,

Thoſe that thorow ciuill warres, for gold and ſiluer told
Vnto the King doe ſell, places and townes of hold,
Though in my minde, good markets they doe make:
(For, for ſome ſmall coyne, they expoſe thẽſelues to ſtrife,
And therewithall doe ſell their honor and their life)
Yet neuer did honeſt man this trade vpon him take.

Notwithſtanding, if any are to be found, that at the beginning ſuffered themſelues to be caried away, with the flood of the League, whether it were for feare to forgoe their religion, or for ſome particular affection that they bare to the heads of that ſide, or for ſome diſpleaſure and hatred, that they had conceiued againſt the late King, they are they themſelues, that ſubmitted themſelues to, and that acknowledged, the preſent King, ſo ſoone as they ſaw him to become a catholike: and haue brought into his power, the places that they helde without marchandiſe, or entring into compoſition with their maſter: and theſe are more excuſable, for their firſt error or fault, than the other: yea they deſerue recommendation and praiſe, and to be put in our chronicles, for that they haue deliuered their countrie from the Spaniſh crueltie, as we ſee to haue bin done to them, that haue freed France from the Engliſh men. Frõ whence haue proceeded ſo manie goodly priuiledges, to families, to townes, and to communalties, who of themſelues did ſhake off the ſtrange yoke, that they might the better ſubmit themſelues to the ſweet power of their naturall Kings. But that which moſt grieueth all honeſt and virtuous people, is to ſee that they, that haue not done it but by force and neceſſitie, are yet notwithſtanding ioyfully entertained, receiued, and welcommed, and boaſt that they are the cauſe that the King is conuerted. Theſe men cauſe mee to remember a certaine anſwer, that Fabius the great gaue to a Romane captaine, gouernor of Tarentum, who after that hee had ſuffered the towne to bee loſt by the treaſon of the citizens, bragged of this, that hee was the cauſe, that Fabius tooke it againe. Truely (ſayd Fabius) I had not taken or recouered the towne, if thou hadſt not loſt it: euen ſo may theſe people bragge and boaſt here, that they are the cauſe of ſo many Trophees & triumphes as the King hath atchieued in conquering his realme againe, for without their treaſon and rebellion, he had not gained ſo much honour, as he hath done by bringing them vnder, and ranging them to reaſon. I ſaw alſo others, that haue not ſo much as ſtirred out of their houſes, and from their quiet reſt, to rent and teare the name of the King, and of the princes of the blood of France, as much as they were able, who alſo not being able any longer to withſtand, by reaſõ of the great neceſſitie that preſſed them, becauſe they had two or three daies, before the reducing of their towne to the Kings obedience, ſome good ſighing and ſenſe to doe better, and yet notwithſtanding at this day, thoſe that ſpeake moſt loftily, and haue great eſtates, offices, and recompences, and bragge that they haue done more ſeruice to the King, & to Frãce it ſelf, thã thoſe that forſooke their houſes, their goods, and offices, for to follow their prince, and who did willingly indure all maner of needs, rather than ſo much as to winke at the tyrannie of theſe ſtrangers, whether they bee Lorraines, that is of the Guyſian faction, or Spaniards. But this complaint deſerueth an other Satyre Menippized. But for this time I will tell you no more, but two ſmall quartains or verſes, which two of our good countrie men made by the way, or vpon the ſodaine, as wee ſay, at a certaine time, when we diſcourſed vpon this matter.

If French men lewd, in Fraunce recompenſed bee,
And the beſt men aduanced to no degree,
Let vs ſomewhat be lewd: men will forget the offence,
He that hath not done ill, ſhall haue no recompence.

The other euen at that very inſtant time alſo, purſued the ſelfe ſame matter, and to no leſſe purpoſe, than the former verſes were.

To be welcome indeed, and our affaires well to do,
During this tedious time, and miſerable to,
Agnoſte my friend, canſt tell what way we ſhall take?
Some place lets ſurpriſe, and then our peace we will make.

I know very wel, that there are many people, that take no delight to heare men ſpeake and write thus freely, and are offended at the firſt worde, that any man mentioneth our afflictiõs alreadie paſt, as though after ſo many great loſſes, they would take away from vs our feeling and our tongue, & our ſpeech, and libertie giuen vs to complaine withall: But herein they ſhould doe worſe vnto vs, than Phalaris did vnto them, whom he ſtifled and choaked in his braſen bull; for hee did not hinder them from crying, but this rather, that he would not heare their cries, as the cries of men, leſt he might haue pittie vpon them, but as the bellowings of bullockes and buls, the better to diſguiſe the ſound of mans voice. This is a hard caſe, that they that haue beene pilled, robbed, impriſoned in the Baſtile, ranſomed, and driuen from their townes, & from their charges, ſhould not caſt out ſome euill ſpeech againſt them, when at their returne, they find their houſes voide, forſaken, ruinated, wherein there is nothing but the bare wals, whereas they left them richly ſtored with moueables, and handſomely trimmed vp, with all maner of things. Who can euer ſtop the mouth of the poſterity, and hinder them from ſpeaking of the third part, and of them that haue brought it out, & nurſed it, & which keep it yet ſhut vp in a chamber, nouriſhing it, and ſuſtaining it with good meate, one day to bring it forth vnto light, and to cauſe it to be ſeene, well ſauoured, and very great, when they ſhall ſee time and commoditie fit for it? It was neuer yet heard of, neither ſhall it euer bee, (what lawes or ordinances ſoeuer, men may make therefore) that euill ſpeech ſhould not be better receiued than praiſe, ſpecially when it is drawn from the trueth it ſelfe: and that there is not a hundred times more pleaſure, to ſpeake euill of ſome ſlothfull perſon, than to praiſe an honeſt man. This is the puniſhment that wicked men cannot eſcape, and though they haue all their pleaſures beſide, yet at the leaſt muſt they haue this dipleaſure, & this worme about their hearts, to know that the people teareth them in pieces, & ſecretly curſeth them, and that writers wil not ſpare them after their death. Thanks be to God, we are not vnder any Tiberius, that ſpied out the ſpeeches of his ſubiectes, or that made of all offences newe articles of high treaſon againſt the Prince. He giueth to honeſt people, as much libertie as they ſhould deſire: hee knoweth the naturall diſpoſition of French men, as one that cannot indure, neither all bondage, nor all libertie. Likewiſe it were not reaſonable continually and for euer to ſtirre vp our olde quarrels, and to vſe iniurious faſhions, that might hinder the knitting together againe of his people, in one and the ſame deuotion, vnder his obedience. For it were better to endeuour to ſweeten our euils, than to make them more ſharpe, to the ende that we may all of vs range our ſelues to the ancient fidelitie, and humilitie which wee owe vnto our King, without partialitie, or varietie of minds. Neither ſhould any man thinke it ill, that wee pricke and prouoke them, that ſhewe themſelues to bee reſtiue, and ſeeme as it were to repent that they haue repented. In all euents whatſoeuer, when there ſhall be no other, but thoſe that are notoriouſly wicked, and yet will bee offended therewithall, I beleeue that the Parreſiens will not bee much grieued therewith. Neither doubt I, but that little Oliuier, and Boucher, and d' Orleans, will bee now much troubled, to make ſome Anticatholicon, and Apologies, againſt the tables and tapiſtries, for they haue now leaſure to ſell them, and many men looke for them, if their Lucubrations and ſtudies, may deſerue ſuch expectation. As concerning my ſelfe, I will alwaies counſell my couſin to buſie himſelfe about ſome other thing, than to anſwer them. But I know more than a dozen in our towne, or citie, whoſe paper and pen are eaten vp, and yet attend but ſome compulſorie matter, to make extracts, and *vidimus*, out of their Menippized Satyres, much more bloudie then the firſt. If you learne any thing thereof, I pray you my good friend, cauſe me to vnderſtand the ſame. You perceiue how to pleaſure you, I haue a little ſtraied from our purpoſe, and haue ſuffered my ſelfe to be tranſported to indignation and wrath, which I haue conceiued againſt thoſe people, that yet build vpon the foundations of the firſt rebellion: and who alſo threaten vs, to play with ſharpe and edged ſwords, whereas heretofore they haue plaied but with rebated weapons. And indeede I was not farre off from powring forth my choller vpon the Ieſuites: but becauſe I vnderſtand they are not like to continue long in this countrie, and by that meanes the Spanyards ſhal haue no greater preſent taſte, (for as a deputie of Bourgongne ſayd well, a Spaniard without a Ieſuite, is as a partrich without an orenge, or ſome other ſauce) I am contented to ſay nothing. But to returne to the point, from which wee haue gone aſide. I pray you, if you doe againe imprint the Satyre Menippized, to blot out of it the names of them, that are become the Kinges good ſeruantes, and who alſo continue therein with ſome good reſolution. And albeit there are ſtill ſome, that yet ſhake in the hoſt, and haue neede of a yeeres triall at the leaſt, before they may be truſted, or haue their names raſed out of the booke: notwithſtanding, ſith it belongeth not to you or to mee to iudge of them, the beſt way will bee to take out of the booke all proper names, and not to offend any one man of them, that may hurt, and bee in the midſt of vs. And this is that, that I meant to ſay vnto you for the laſt point. And ſo you ſhall leaue mee, if you liſt, to my reſt, for it is nowe ſupper time. And then I perceiued verie well, that hee ment to giue mee leaue to depart, and I prayed him, that hee would pardon me, becauſe I had bin ſo tedious vnto him, but I had taken ſo great pleaſure to heare him, that the time ſeemed vnto mee not to bee long. Notwithſtanding I beſought him that before I did depart, I might yet a little aduertiſe him, that ſundry men ſaide, that the oration of the Lorde of Aubray, was to too long, and ouer ſerious in compariſon of them that went before it, which were all very ſhort, and full of fictions: and that I for my part, could not tell either what to anſwere, or what reaſon the author had, to leade him ſo to doe. Whereunto hee aunſwered and ſayd, neither doe I, for my part, vnderſtand anie more thereof than you, but that I ſuppoſe that my couſin ment to imitate therein the naturall diſpoſition of the ſaide Lorde of Aubray, who is ſo aboundant and plentifull in reaſons, and can neuer finde an ende, either of his knowledge, or of his diſcourſe, and ſpecially in ſuch an action, as wherein hee ought to make ſhew of all that hee knewe, and that with a deſire to perſwade, if hee could. But in that he hath made him to ſpeake ſo ſeriouſly, it was to procure vnto him more dignitie and credite, than to thoſe other that went before him, who all of them are ranke knaues, to whome it had not bin ſeemely, to haue made them ſpeake any good thing : and indeede there was none found but hee, in whoſe mouth it was fitte to ſpeake the truth, and to ſet out things that might ſerue for the inſtruction, and ſerious knowledge of matters alreadie paſt. And this is all the craſt, that men ment thereby, and the coine wherewith they ſhould pay theſe delicate and fine eared men, in whoſe power it is, to pare and cut off from it, or els to read no more, but the fourth part or halfe of it, as they themſelues liſt, if they thinke the whole too long. But in this matter I referre my ſelfe to men of better iudgment, whether there bee any thing in it, that a man may take away, and which is not verie fitly applyed to the purpoſe. Notwithſtanding it is permitted you, to cut it, or pare it, as ſhall beſt like you, I for my parte, will not thinke the wine the worſe thereſore And ſo to conclude, I pray you leaue me alone in peace to my ſelfe. Hereupon I durſt not further preſſe him, though indeede I had verie great deſire to knowe, whether hee or the Lorde Agnoſte, had not done ſomething touching the matter of the Ieſuites, but hee ſtopped my mouth, and ſaid vnto mee, wee are accuſtomed according to the manner of our countrie, to ſpeake that that wee thinke. I will therefore tell you, that I ſuppoſe that wee haue diſcourſed enough at this time, and I yet once againe pray you to leaue mee in peace, or let mee bee alone, which when he had ſpoken, he called his ſeruant and ſaid, let one come, and lay the cloth: wherupon I was aſhamed

to tary any longer, and came away instructed and furnished with these good answers, which I thought good
to communicate vnto you, for the contentation
and satisfying of them, that are as my
selfe, curious to know
the truth.

FINIS.